

ZION'S HERALD

VOLUME LIX.

BOSTON, WEDNESDAY, JUNE 21, 1882.

NUMBER 25.

SAFE.

BY WILLIS B. ALLEN.

Hark! how the night-winds moan, in accents shrill,
Until he speaks, and bids them: "Peace, be still!"

The tempest threatens,—child! hast thou not heard
That fire and hail and storm fulfill His word?

Red lightning flashes, thunders call aloud,
Fear not; thy Master cometh in a cloud.
Foam-streaked, black-hearted, drowning
Sea and land,
The waves—are in the hollow of His hand.

Speak low; she lieth in the chamber,
Dead,—
"She is not dead, but sleepeth," Jesus said.

Such comfort shall be ours through all alarms,
And underneath, the everlasting Arms.

SOUTHERN COMMUNICANTS.

BY REV. W. F. MALLALIEU, D. D.

Our Methodist Church since the close of the war has been doing a great and blessed work in the South. The work has been educational and religious. Both these departments of Christian effort have been made helpful to each other. Results have been achieved which have been most encouraging. Greater results might have been realized if only the means had been more freely bestowed to do the work which has pressed itself upon our hands. One by one schools have sprung up in various parts of the South which are and have been abundantly blessed to the good of the colored race, while others have been equally beneficial to the white people.

Among the very first of our institutions is the Claflin University, located at Orangeburg. Orangeburg is one of the most pleasantly situated towns in South Carolina, on the banks of the Edisto, a lovely stream, famous in early and later historic time. Here is the house where General Greene and Lafayette in Revolutionary times had their headquarters, and here also is the house where General Sherman had his headquarters when he came marching up from the sea to give the proud Carolinians a taste of war on their own soil. It is safe to say that they got enough of it before he left them, and it is understood that no young scion of Southern white parentage has been named for William Sherman, and will not be for some time to come. The fact is, the memories connected with the name are not altogether enjoyed by their people.

But not long after Sherman left, two pioneers of the Methodist Church were appointed to labor in South Carolina—Revs. T. W. Lewis of the New England Conference, and A. Webster of the Vermont Conference. Lewis died young and bravely, and went to his reward and crown, and now lies buried in Charleston, S. C. Webster, now well known as Dr. Webster, presiding elder of one of the districts of the South Carolina Conference, "still lives," and resides in Orangeburg. Under the skillful management of these two devoted men, the Claflin University was established. Dr. Webster for several years was at the head of it and did most excellent service, and is now a trustee and greatly interested in the success of the institution. He is a brave, noble specimen of the Vermonter, and at the peril of his life for the last seventeen years has upheld the banners of Methodism in this State of South Carolina.

Claflin University received its name from Hon. Lee Claflin, a man well known to the Methodists of New England, as a recognition of his generosity in the bestowment of funds for the development of the institution. It has been largely assisted in more recent time by the liberal gifts of Gov. William Claflin, so that the family deeds and name are forever associated. For the last eight years Rev. Dr. Edward Cooke, well known in New England and the West as an educator of superior ability, has been at the head of this University. It is but simple justice to say that his labors, and those of his devoted wife, have been crowned with the most cheering success in this latest field of their toil. The classical, normal, and agricultural depart-

ments, as well as the preparatory, have all been greatly improved under the present administration. Dr. Cooke is making a model farm of the one hundred and fifty acres of excellent land owned by the University. His Yankee ingenuity and thrift show themselves in all directions; good fences, well-ploughed fields, freedom from weeds, and the best looking cotton and corn, with upland rice, sweet potatoes and various other products of this Southern soil, are the manifest tokens of skill and prosperity.

The Commencement took place on Wednesday, June 7, and was just like all such occasions, whether at the South or North. This school is mixed; young men and women are in the same classes and pursuing the same studies, and with equal success. The essays of the young ladies and the orations of the young gentlemen were of excellent literary ability, and were delivered with a grace and dignity worthy of any institution of learning in the South. The steadiness and self-possession of the young men are very remarkable. If there was any fault it was in this very direction, for it is to be expected that a real orator will have some enthusiasm. The absence of almost the last vestige of the Southern and negro pronunciation is evidently due to the fact that the teachers of the school are most of them from the North. The colored youth speak the best English of any of the native-born South Carolinians. It does not need the prophetic vision to see that this process of education is destined to take those who enjoy it up out of the degradation which is the inevitable concomitant of ignorance. It should be remembered by all friends of the freedman at the North that the great work of educating the millions of ignorant people at the South, whether they be black or white, is only just commenced. The Methodist Church has done something, with others, to help on the worthy cause; but still, no one who knows the ability of the church can think for a moment that we have done our whole duty. Where we have put one dollar into this cause, we ought to have put a hundred.

This school at Orangeburg is a good illustration. There have been almost three hundred and fifty different scholars in attendance during the year just closed, and the place has been crowded to its utmost capacity. The students have been accommodated in various temporary structures outside the regular dormitory building. The class-rooms have been too full for health or comfort, and yet the growing reputation of the school would command a still greater number of pupils if there were room for them.

In view of these facts, the trustees at their late meeting voted to take the necessary measures to erect another building of such style and size as to answer, at least, for the present pressing demand. The building ought to be seventy feet long, three stories high, constructed of brick, and furnished with all the usual appliances. It is probable that the structure could be erected for \$15,000. There ought to be somebody in the church who will say at once to Dr. Cooke, "Go forward," so that by another year, or before, this addition to the institution should be completed. Without a doubt, some one who reads these lines will be the very person whom God has made able to do this needed work. No better opportunity could be desired to serve humanity, to strengthen the nation, and to glorify God. Who will take this work in hand, and thus secure the gratitude of a long-suffering race and the Divine benediction?

THE FLIGHT IN THE DUSK.

BY PAUL PASTNOR.

Late one autumn evening, as I was returning home from a stroll in the fields, my attention was arrested by a whistling sound high in air. I stopped to listen, and soon distinguished the peculiar noise made by the rapidly-vibrating wings of a flock of ducks, on an extended flight. They were too high above me to be seen in the thickening shadows, but I could follow their course by the

shrill rustle of their wings. They passed swiftly over me. It could not have been more than a minute from the time when I first heard them till they were lost in the distance. I knew that they would fly till late into the night—perhaps all night, if they found no sheltered and secluded body of water under whose shores they might rest until the morning.

There was a sort of inspiration in the thought to me. It seemed a good thing to be doing—a thing with courage and power and a certain noble faith in it. It gave me a sense of littleness to think that I and my fellow-men were crawling home to our easy-chairs and slippers toasting by the fire, while these aerial travelers, with breasts cleaving the night, swept on and on over the drowsy world. What high impulse called them on their midnight journey? A flight so strong, so sure, so lofty, could not have been without its purpose. It was purpose which dignified it, and made me feel so insignificant, as I stood in the brown grass and looked up toward those invisible voyagers of the night.

I could not explain the feeling or answer the question then, but now I can. God was in the flight. The rustle of those unseen wings was a manifestation of His purpose, moving high above the heads of men to its fulfillment. It was a divine impulse that sent those ducks whistling southward through the November dusk. They obeyed the will of God revealed to them in instinct. It was a course no less glorious and adorable than the courses of the stars, because guided by the same Spirit of Wisdom. No wonder that humanity seemed small and contemptible, with all its selfishness, and easy weariness, and departure from the will of God, and forgetfulness of the high behest which might exalt it even above the celestial spheres.

I thank God that I heard that flight in the dusk. It was a revelation to me of my own groveling selfishness and lack of noble purpose. Since then I have been called, through the grace of God, to make some pilgrimages in the dark; and I bless His holy name that I have not been permitted to shrink from His will. I am no longer troubled and ashamed when I see how His humbler creatures obey. I can look up into the night now, and say with all my heart,—

"As all the shining systems, Lord,
Choir with their suns both day and night,
So may my thoughts and deeds accord
With Thy best will, life's central light."

LETTER FROM NEW YORK.

EUROPEAN TRAVEL.

If Europe be not as familiar to American readers as the different States and Territories of their own country, it is not the fault of tourists and editors. All the descendants of European immigrants retain kindly feelings to the lands and peoples whence their forefathers came. The correspondence of editors—and not the least of Zion's Herald's—while traveling in Europe, before or after the Ecumenical Conference, vividly presented the portions of the Old World they passed through as they appeared to New World eyes. The result, or one of the results, is that fresh floods of American tourists will inundate Europe this year. Of this there is no rational complaint to be made. Foreign travel is an education in itself—provided the traveler be prepared to profit by it. Besides, it will wear off the sharp corners and accretions of humanity, which are invariably present where it has not been brought in contact with the comparatively strange and unfamiliar.

One member of the New York Conference, Rev. George Clark, accompanied by Rev. G. L. Thompson of the New York East Conference, sailed recently for Europe, Asia, and Africa, intending to visit mysterious Egypt, revelatory Sinai, the hills and vales hallowed by the feet of the Son of God, classic Greece, prophetic Constantinople, and the Slav nations of eastern and northern Europe. Another minister is giving to the church his impressions of what he saw on a still more extended tour; still another sends us a notice of his marriage at the American Legation in Brussels. Verily, the "poor Methodist" ministers of Gotham and vicinity seem to be well-nigh ubiquitous.

More of them are going to swell the augmenting outpour of travelers. Mr. Cook, Captain Jenkins, Dr. Tourje, Prof. De Potter, and clergies of lesser note send their tempting circulars into quiet studies and busy counting-rooms. Even the occupants of farm-houses curiously pry into their contents, and not a few public-spirited agriculturists, on rivalry and profit intent, mingle with the various crowds. Well, let them go, and bring back the best European knowl-

edge of farming, cattle-raising, manufacturing, preaching and teaching they can obtain. Such knowledge is worth all it costs. The nations are yet to constitute members of one great federal republic, of which the Bible shall be the organic law, and the Lord Jesus Christ the perpetual and many-crowned head.

Travelers who have dared the Atlantic storms on several different occasions prefer, as a rule, to vary the route. Such is the preference of your correspondent. Last fall he selected a route seldom traveled, and met with many queer and instructive experiences.

LIFE IN A GERMAN STEAMSHIP.
Anchor and Inman lines were old acquaintances. Why not make a new one of the *Hamburger Packet-fahrt Actien Gesellschaft*? The good ship "Frisia" of that line was not crowded, and the weather was seething hot. Nautical engineering had exhausted its resources in her construction. The hull is of oak, an oily East Indian wood that does not rust iron bolts at all (oak rusts them through in twelve or fifteen years); the masts and yards are of steel, and running rigging of iron, which is lighter, stronger, and more durable than hemp. The "Frisia" is laden with leather, cotton, lard, grain, organs, pianos, etc. She and her sister carry on a lucrative commerce with Uncle Sam, make 30 per cent. per annum on capital stock, but with German frugality divide only 10 per cent., and set apart the remainder for contingencies.

A most comfortable state-room all to one's-self, and an opportunity to exercise halting linguistic acquisitions and to study manifold varieties of human nature—what more could be desired? Away we go, past the eighth wonder of the world, the Brooklyn Suspension Bridge, past Governor's Island, past Sandy Hook, into the broad Atlantic. Neptune is kindly, the rubicund Captain Kihlewein genial and gentlemanly, the cuisine cleanly, scientific and toothsome, and the passengers very willing to talk. Only two Yankees among the number, and one of them civilized—naturalized. These Germans talk English with wonderful fluency and grammatical accuracy. It is the first language they learn at school after their own.

Two of our fellow passengers go to revisit Mecklenburg Schwerin, a feudal grand-duchy of half a million people, whom the sovereign governs and taxes at his own sweet will, and whose poor cannot migrate from one locality to another without consent of civic authorities or landed proprietors, and then only by giving satisfactory assurances that they will not become a public charge. The people emigrate by thousands, and the remainder wait, with true German phlegm, for *Der Gross Herzog* to die before they remodel the constitution.

Another German gentleman is a banana planter and exporter from Aspinwall, or Colon, on the island of Manzanilla, the Mexican Gulf terminus of the Panama railroad. What thrilling stories of snakes, hornets, Indians, negroes, Chinese coolies, hybrid Spaniards, he brings from that hot, bizarre region! The Panama railroad, he says, was bought by a French company of the owners, among whom Trenor W. Park was conspicuous. He (Park) bought his stock at par (100), shared the dividend of 40 per cent. which the old company made by dividing the sinking fund, and then sold out to the French at 293, thus clearing over two million dollars. The purchasers find the climate to be unhealthy. The secretary of Lesseps died in a month. Brazilian and West Indian negroes only can dig the canal. When it is dug, my German friend says the English will buy it, and make it pay, just as they bought the Suez Canal, and now make it pay a dividend of 40 per cent. per annum.

Other laborers are at work in Aspinwall. William Taylor is lauded as a true apostle. So is the missionary, Mr. Latham, whom he has stationed there, and so is his missionary predecessor. Both of them did the German merchant deal with money to build house and school. For Mr. Latham he built a school at Monkey Hill on the mainland. Captain and merchant both know another man, formerly a Methodist minister, then a general, then a Congressman, then a foreign minister, now confederate with Guzman Blanco, president of Venezuela; but it is not in terms of Israelites that they mention him. Many Israelites are here—German, Mexican, Austrian, Polish, Hungarian, American, etc.—material for another Pentecost. But one is a manufacturer of hard oil and stearic acid; another of whiskey in California, and is full of talk about head oil, which, infused in water, enables said whiskey to pass muster as genuine cognac. Still another—*mirabile dictu*—is a Romish priest, who invites us to submit to the Pope; and yet another is an Austrian ex-soldier. Nearly all Israelites in Europe, it is said, are gamblers. We did preach to them on Sunday morning. It was the first sermon delivered on any vessel of that line in three years—so it was said. They listened respectfully, but not one of the singers of old operas knew "Old Hundred," or the doxology, and the preacher chanted both alone. One of his German hearers was the present *scripsi-steller*, or correspond-

ent, in New York, of the *Hamburg Fremden Blatt*, the *Vienna Neue Presse*, and other papers. He was very appreciative, albeit he could not speak English. That appreciation assumed a queer form. He and an Israelite got up a dramatic entertainment in the saloon on Sunday evening, and invited the preacher to occupy a place of honor. The preacher could not see any honor in it. The correspondent (*scripsi-steller*) felt troubled about his blindness, and assured him that it was the custom in Germany to spend Sabbath afternoon and evening after 3.30 p. m. in sports and recreations. He has since written what seems to be a very pious letter. So much for mis-education!

Thus the days pass—appetite improving, but not by use of raw ham, raw pickled fish, and *caviare*, which figure in the otherwise unequalled bill of fare. Ice-creams, cunningly contrived to resemble dishes of various fruits, mutton chops, etc., are very grateful. So, too, is the diversion occasioned by the stormy petrel, Mother Carey's chicken, which stunned itself by flying against the blinding light. Smaller than a robin, three-clawed, web-footed, fire-eyed, he is derisive handling without apparent fear, and when tossed in air, flew off with graceful ease. The porpoises—hundreds of them in a day—tumble about the bows, and with rhythmic motion race with the steamer. Half a mile away on the starboard the sailors of a French vessel have harpooned one. They haul him, flapping and remonstrant, on deck. The flesh of the poor mammal, cut from its bones and cooked with salt, pepper, and onions, will make a welcome addition to the larder. Vessels pass in numbers.

By and by other sights greet us. The Bishop's Rock light-house, on the Scilly Islands, recalls the mournful wreck of the "Schiller" and the loss of one hundred lives on Bishop's Rock, in May, 1875. The fog was so dense that no ray of light could pierce it; therefore the calamity. St. Mary's Mount, with four thousand or five thousand inhabitants, owned by an earl, next appears; then the village and castle of Mount Edgecumbe, and the town of Plymouth, whence sailed so many of the Puritan settlers of New England. Here passengers disembark, and here some tons of bullion—gold and silver—from Rocky Mountain strong boxes are landed. Coasting along the bold bluff of Albion for awhile, we next turn the vessel's head for Cherbourg, the great naval port of France, and break and repair one of the joints of the steamer's screw on the way. Good thing it did not happen in a storm! The Channel Islands of Guernsey and Alderney—sole remnants of Norman possessions yet in English hands—are distinctly visible. So is Cape La Hague, where the French fleet was destroyed by the English and Dutch. Cherbourg, into whose harbor we enter to land mails and passengers, was intended as a place of refuge for the French navy. Its magnificent breakwater, tremendous fortifications, and hundreds of millions dollars. Improved artillery and torpedoes have modified its value. The French officials keep us waiting unnecessarily. Very polite are they, but it does not seem to be the real politeness that considers another's interests and feelings.

Away we go again—Albion's chalky cliffs, with Dungeness, Dover, Shakespeare's cliff, and the Downs, with its crowds of shipping, on the left. The highlands about Calais and the gray chateaux of beautiful Normandy have been in clear range of a good glass at one time or another during the day. Night brings other scenes, or rather the absence of them. The country, Holland—Holland—sinks below the level of the sea. The revolving light on Vlieland reveals only its proximity. Good night!

CARLYLE.

BY E. A. WILKIE, ESQ.

[Concluded.]

Jane Welsh was a sensible, witty, playful, passionate genius. She had all the keen edges and bright flashes of a diamond. Her unmarried life had been amid social refinement and the elegancies of comparative wealth. Numerous suitors had vied in celebrating her beauty and in competing for her hand. She was "the Flower of Haddington." Worship had not spoiled her. She liked to be adored, but she aspired to something higher. She studied, and what was more to the purpose, she thought. But she lost no touch of femininity. Her coquetry must have been exasperatingly attractive to Carlyle, who knew her worth, but knew how hard it would be for him to win her. Her first passion was for Edward Irving, whom Mr. Froude says she truly and deeply loved. I cannot but feel that the biographer exaggerates the depth of this affection. Certainly, Jane Welsh did not come to Carlyle as a broken-hearted, languishing maiden.

Well might Miss Welsh hesitate to bind herself indissolubly to a man whom she judged so keenly as she did Carlyle. Her vision was obscured by no romantic fancies, by no rosy glow of sentimentality; and she must have been

trebly blind not to have been enlightened by Carlyle's own letters and conduct. He told her he was a man "gey ill to live wi'"—his mother's testimony; that he was irritable, nervous, dyspeptic, vain, passionate, but withal a man. And as such she chose him. Her opinion of him found full expression in a private letter to a friend of hers only a short time before her marriage: "He is among the cleverest men of his day, and not the cleverest only, but the most enlightened; he possesses all the qualities I deem essential in my husband—a warm, true heart to love me, and a spirit of fire to be the guiding star of my life. . . . Such, then, is this future husband of mine—not a great man according to the most common sense of the world, but truly great in its natural, proper sense; a scholar, a poet, a philosopher, a wise and noble man, one who holds his patent of nobility from Almighty God, and whose high stature of manhood is not to be measured by the inch-rule of Lilliputs. Will you like him? No matter whether you do or not, since I like him in the deepest part of my soul."

Her choice was purely voluntary. It was not constrained by circumstances or by any unbecoming dominance of Carlyle's intellect. He wrote her repeatedly with the most frank and noble magnanimity that he knew the sacrifice he was asking her to make, and without bitterness would freely release her from any relations to himself save those of their old-time friendship. Mr. Froude says she should have taken him at his word; that he ought never to have married; that he did not love her. Certainly, that love awoke at the last, or else the passionate cry of the "Reminiscences" is but a stupendous hypocrisy, and that, too, from the pen of a man who, his biographer says, never knowingly uttered an untruth. Their married life undoubtedly had in it much which was sad. Near the close of it Mrs. Carlyle said: "I married for ambition. Carlyle has exceeded all that my wildest hopes ever imagined of him—and I am miserable." She had to undergo the petty annoyances of domestic duties to which she was unaccustomed; she missed the intellectual companionship she had hoped to enjoy, and found herself becoming a confirmed invalid as her husband slowly grew in fame. Carlyle was quick to vent his imperious disgust at household discomforts; and many a sharp retort must have flashed back from the keen intellect of Jane Welsh. It seemed but natural to him that she should toil as his mother had done, without the guerdon of any especial praise. Much of her suffering she, with a noble reticence, kept from him; but much he should have seen and have alleviated. He saw at last the completeness of her sacrifice, when, alas! that his uttermost sorrow could do was to echo the old Scottish cry of desolation, "Wae me! Wae me!" and to the last years of his life, whenever he passed the spot where she was last seen alive, to bare his gray locks to the sunshine or storm, and to bow his head to the innermost of unutterable anguish.

But though the married life of the Carlyles was not one of unalloyed happiness, it was something far greater. It was not happiness which they primarily sought. Carlyle had consecrated himself to the pursuit of Truth, to find her though she dwelt on lonely mountains, tops or in the peat bogs of Craigenputtock. Jane Welsh Carlyle had for her part consecrated herself to put no hindrance in her husband's way, and to help him in his pursuit. And if he did his task nobly, she did hers no less nobly. No one in England or America, not even Goethe himself, saw Carlyle's strength more clearly than did she who was nearest to him. He sought her advice and profited by it. She never discouraged him, and she never misled him by flattery. When "Sartor Resartus" went begging for a publisher, she said to him, "It is a work of genius, my dear; and in ten years Europe agreed with her. She would have no flagging when tender care, bright smiles, honest advice, and even keen sarcasm, could prevent it. She gave him the motto he had indeed made his own—'Ohne Hast, ohne Rast.' It may be doubted if Carlyle's influence on her was of equal benefit; but surely, had she married some well-to-do squire of her own social position, she might easily have sunk into domestic domesticity. Her intellect grew stronger and her thoughts nobler by contact with Carlyle. He made her known wherever he was known; and, though in regret for worth too little prized and for all he left undone, has crowned her grave at Haddington with lasting beauty.

The juxtaposition of the petty and the grand in Carlyle's life is brought out prominently by Mr. Froude. His querulous complaints, his dissatisfaction with his surroundings, his selfishness placing burdens on those who were near him, his inordinate pride, his contemptuous attribution of mean motives to those who were not so terribly in earnest as himself, his exaggerated denunciations and haughty insolence, are all exposed with a faithfulness which Mr. Froude says he learned from Carlyle himself. The assertion the biographer makes that Carlyle was generally in robust health, will be a surprise to many. Mr. Froude does indeed say that he suffered tortures from dyspepsia, and is perhaps himself one of

those who by happy immunity from that trouble consider it not inconsonant with robust health. But after all the most critical biographer can say, after all the flaws and scratches have been pointed out, all the hasty words and acts recorded, there remains a splendid character standing strong and pure in troubled times, fighting the foes without and the fears within, gaining strength from the battle, at last winning the victory, and forever after rousing his fellow-men to like glorious achievement. Despite his sad forebodings, the word of truth so bravely spoken ere the great silence fell upon him has been the inspiration of many a fighting soul; and even now the bells of Concord are tolling for one who has uttered in his own clear way the same lesson taught among the hills of Craigenputtock.

W. F. M. SOCIETY.

A pleasant summer afternoon, and the expectation of hearing Miss Stone, a personal friend of our lamented Miss Higgins, in addition to the interest which always attaches to a meeting of the Woman's Foreign Missionary Society, combined to draw an audience nearly filling Wesleyan Hall on the occasion of the quarterly meeting, held Wednesday, June 14.

Mrs. Warren called the meeting to order at 2.30 o'clock, requesting Mrs. J. H. James, of Danielsonville, Conn., to conduct the devotional exercises. The minutes of the last meeting having been approved, the Branch treasurer, Mrs. Magee, presented her report, showing the total receipts for the quarter, including the balance on hand at last report, to have been \$7,096.70; disbursements, \$4,802.65, leaving in the treasury \$2,294.05. Two bequests were mentioned—that of Mrs. Rev. J. Currier of the N. H. Conference, of \$495, and that of Mrs. Griswold of Bristol, Conn., of \$400—and the gratifying statement was made that the auxiliaries had increased their contributions over the corresponding quarter of last year \$887.86; and that there had been an increase from other sources, including bequests, of \$75.91, making a total of \$1,463.77.

The Branch corresponding secretary also furnished many items of encouragement and interest in her report, such as the formation of six new auxiliaries and several mission bands, an increase of subscribers to the *Heavenly Woman's Friend*, the list numbering at present 3,124, and the demand for leaflets—those little silent messengers which yet plead so strongly for the souls sitting in darkness who are the rightful inheritance, as surely as we, of Him who loved them to the death. From different parts of the foreign field encouraging words had been received. Bible women are faithful, schools are prospering, and our devoted missionaries are earnest and true. Miss Cushman writes from Peking: "If I had a thousand dollars, it would be a pleasure to devote them to such work as this. It is well, perhaps, that all young ladies do not know the pleasure of missionary work; if they did, they might all expect a few self-sacrificing ones who would feel it their duty to remain at home." The school in Tokio was reported as having recently been visited by the "dews of divine grace," the gracious baptism resulting in the conversion of several of the pupils and their union with the church. The work at Nynee Tal recently begun by Miss Knowles, has resulted in a school composed of fifteen scholars, and additions are expected. But there is a call for deeper gratitude than even these cheering words should inspire, for as Mrs. Alderman remarked, "More is written in these hearts and lives than can be reported."

Mrs. Judkins, Conference secretary for New Hampshire, reported \$500.36 raised during the quarter, and said although they were a "little people and could do but little things, they were rich in seed-sowing."

Three new auxiliaries were reported as having been formed in Vermont Conference, and special mention was made of girls' societies, the interest in them, and the good they are doing.

Mrs. Dorchester reported for New England Conference a better record than the corresponding quarter last year. Still, earnest work would be demanded for the remaining months in order that the obligations might be met, of which there would be no fear if, when the little errands were presented for service, each one were ready with, "Lord, here am I; send me." At the close of her report Mrs. Dorchester spoke of the new responsibility placed upon her, namely, that of scattering one thousand "Grains of Mustard Seed." These little books are to be sold for ten cents each, seven cents from each sale to be accredited to the auxiliary where the book is purchased towards the fund for the purchase of the Yokohama Home. Mrs. Dorchester will fill any order which may be sent to her at Natick, Mass., on receipt of the price—10 cents a copy.

The report of the New England Southern Conference was presented by Mrs. James. Three new societies have been formed; some of the youthful organizations had proved themselves rightful owners of the name, "Helping Hands," and \$491.61 had been raised.

After singing by the audience, Mrs. Alderman presented a constitution and pledge for mission bands, which were

(Continued on page 8.)

Miscellaneous.

ENTIRE SANCTIFICATION.
Views of Dr. Pope and of Dr. Steele Compared.

BY REV. E. S. STACKPOLE.

A new Gamaliel has appeared among us in the person of Dr. W. H. Pope, whose Compendium of Christian Theology has been adopted as in some sense a standard of doctrine for the rising generation of preachers. It is the aim of this article to set forth his views on one of Methodism's distinctive doctrines—entire sanctification—comparing therewith in some important particulars the views of Dr. Steele, the ablest and truest living exponent of Wesley's mature teaching upon that subject.

1. What is entire sanctification? It is viewed negatively and positively. Negatively it is "the complete destruction of sin in the nature of man;" positively it is "the entire consecration of the soul to God." The result of both is a state of holiness issuing in a life of Christian perfection.

1. In discussing the first element of entire sanctification he makes use of the most emphatic terms. He declares it to be "the full eradication of sin itself" (Vol. II, p. 64), "the internal purification which cleanses from all sin" (II, p. 397), "the deliverance of the soul from all that is contrary to the pure service of God in His shrine" (II, p. 401). This deliverance is "from all sin," whether it be its guilt before God, or its power in man. "The body of sin is 'altogether abolished,' so that 'there cannot be service since there is nothing wherewith to serve'" (III, p. 46). "Sinless Himself, He makes His people sinless;" and again: "Scripture presents a sinless state as actually attained in this life" (III, p. 49). He shortly after guards the use of the word "sinless" by saying: "Those who are unsinning in the gracious estimate of God, neither think themselves, nor desire to be thought, sinless in the uttermost meaning of the word" (III, p. 57). Here he defines his previous use of the word sinless as meaning unsinning in the gracious estimate of God. He is perfectly Wesleyan in rejecting the word and then repeatedly using it. With Wesley's definition of sin, which is a strictly philosophical one—"a voluntary transgression of a known law"—there can be no objection to the phrase, "sinless perfection."

The quotations made from Dr. Pope bearing upon the entire extirpation of sin from the believer's nature, convey an impression somewhat different from the single passage quoted by Dr. Crane in his article, "Sanctification," in McClintock and Strong's Cyclopedia. He says: "Dr. Pope teaches that after the highest point is attained, there still remains 'something of the peculiar concupiscence or liability to temptation, or difficulty with evil, which besets man in this world.'" This language alone seems to imply that some traces or rootlets of inbred sin remain in the wholly sanctified nature, but Pope expressly disavows this in immediate connection with the passage quoted (III, p. 47), and elsewhere declares this "concupiscence is not sin, but the fuel of it always ready to be kindled;" while the entirely sanctified believer is "as touching his relation to Christ and in Christ without spot and blameless" (III, p. 59). He elsewhere distinguishes between "original sin" and "inbred sin." The former is objective, belonging to the race and transmitted to the end of time. The latter is subjective and personal, "the principle in man that has actual affinity with evil," and "is abolished by the Spirit of Holiness indwelling in the Christian when His purifying grace has its perfect work." No Methodist asserts more emphatically the entire eradication of inbred sin from the perfect believer than does Dr. Pope. By eradication we are not to understand the "removal of anything infused by sin into the essence of the spirit or soul. The regenerate or wholly sanctified fervor has not a new nature, strictly speaking, but the old nature renewed, and become a partaker of the divine nature" (III, p. 11). If some who discuss the eradication of inbred sin would reflect upon this truth, it would lessen debate. By eradication of inbred sin is simply meant such a complete transforming or renewal of man's sinful and unnatural nature as to make the whole current of his activities, thoughts, purpose, imagination, sensibilities, and volitions flow spontaneously in harmony with, and not counter to, the divine will.

This work is not completed in regeneration. He speaks of sin as reigning in the unregenerate, co-existing with the new life in the regen-

erate, and abolished in the wholly sanctified (II, page 64). He declares that Scripture represents "the figurative old man as living simultaneously with the new, though only as a doomed and superfluous offender" (III, page 49). These words show him to be in harmony with almost the entire body of Methodist teachers upon this point, notwithstanding a lone voice here and there has been raised against it.

2. The positive element in this work of entire sanctification is "the Holy Spirit's consecration to God of what is dedicated to God by man." He uses the word "consecration" in a peculiar, English sense. Instead of making it the work of the believer, he makes it the sole work of the Spirit. The instrument of this consecration is the love of God shed abroad in our hearts by the Holy Ghost given unto us. To be entirely sanctified is to be filled with the Holy Ghost. Here his teaching agrees with Dr. Steele's, though Steele is far more clear and explicit.

II. Is sanctification gradual or instantaneous? In Pope's view it is emphatically gradual. Entire sanctification is the end of a process, and this process is almost always a protracted one. It is gradual as to the negative part, the destruction of inbred sin, and here his Scriptural argument is very weak, based upon those passages alone which exhort to the crucifixion and mortification of the flesh. "Crucifixion," he says, "is a gradual mortal process." That at the utmost only goes to prove that the destruction of inbred sin may be as gradual, i. e., the work of a few hours or days, not of a long series of years; and to "mortify" means in Scripture to kill outright and not to "weaken down to extinction." It is gradual, also, as to the positive part. The effusion of the Holy Ghost is "not a pentecostal visitation superadded to the state of conversion" (III, page 64), but a protracted and generally unconscious process, "keeping pace with the co-operation of the believer." "The final and decisive act of the Spirit is the seal set upon a previous and continuous work. The processes may be hastened and condensed into a short space; they must be passed through as processes." Here he softens his expressions as to the gradualness of the work. Again he says: "There is no restraint of time with the Holy Ghost. The preparations for an entire consecration to God may be long continued or they may be hastened" (III, page 44). Pope insists again and again upon the progressive character of sanctification, almost always implying that it is the work of many years. The passages just quoted are the only ones that intimate that the work may be shortened. He gives no encouragement to the new convert to expect it now. Herein he differs most widely from Wesley and Steele. Pope says it is not by "pentecostal visitation" of the Spirit; Steele makes entire sanctification and the baptism of the Holy Ghost identical: "We understand the baptism, the anointing, the fulness, the abiding, the indwelling, the constant communion, the sealing, the earnest of the Holy Spirit, are equivalent terms, expressive of the state of Christian perfection" ("Love Enthroned," page 101).

With Pope the effusion of the Spirit is gradual and usually unconsciously received; with Steele it is instantaneous, and the recipient of it is more intensely conscious of it than of any other event of his life. Of course Pope allows, as every one must, that the completion of the work, "whether in death or life, is a critical and instantaneous act;" but he at once puts an extinguisher upon the believer's interest just kindled by declaring that it is usually known only to God. In fact, it is the "fading away of sin out of our nature;" "its gradual depression to its zero or limit of nonentity." With Steele sanctification is the destruction of sin by the breath of His power. With Pope the operation of the Spirit is as the gentle dew silently distilled; you need not much expect any other manifestation. With Steele it is the rush of a descending torrent, when the windows of heaven are opened and the blessing is outpoured. With Pope it is the scarcely perceptible movement of the peaceful zephyr; with Steele it is the rushing of a mighty wind, when, in the words of Faber,—

"the sweet gift of fire Comes down on the heart with its whirlwind of grace."

Pope vaguely feels the presence of the Comforter and sees through a glass darkly; Steele knows the presence of an abiding guest, and with Charles Wesley sings,

"I see Thee face to face and live."

Pope gets rid of his burden of inbred sin piecemeal, by persevering effort in the formation of virtuous habits;

Steele drops his where he did his burden of conscious guilt, and it tumbles into the sepulchre. Pope learns to love; Steele loves at first sight. Pope's pathway shines more and more unto the perfect day; with Steele the day has dawned, and the Day-star has arisen in his heart. Pope gets foregleams of the rising sun from behind the distant hills, and hopes at last to see the shining orb; Steele basks in the effulgence of his meridian beams. With Pope the transitional point to entire sanctification may be found somewhere in a curve of extended diameter; with Steele it must be sought at the apex of an acute angle. In short, the two views are the outgrowths of two experiences, one dating before Pentecost, the other after.

(To be continued.)

THE APOSTLES' CREED.

BY REV. BOSTWICK HAWLEY, D. D.

However diverse and even conflicting at times are certain speculative points in the creeds of Christendom, it is gratifying that all Christians give assent to the brief and remarkable summary of doctrines known as the Apostles' Creed. As to the origin of this beautiful and comprehensive confession of faith, the church is not definitely informed. Anciently and for a long time after the fourth century it was thought to have been drawn up by the Apostles themselves. But as there is no evidence that it existed, as it now stands in the liturgy of the church, before the fourth century, it has become the settled opinion of scholars that, as a guard against the increasing heresies of that age, it was the growth of the first three centuries, and that it took on its present form and fulness in the fourth century. Though several of its clauses are found in the writings of Ignatius, who flourished between A. D. 98-117, the entire creed is first found in the works of St. Ambrose.

Mosheim thinks that "from small beginnings it was imperceptibly augmented in proportion to the growth of heresy and according to the exigencies and circumstances of the church, from which it was designed to banish the errors that daily arose." In his learned treatise, "The Church of Christ," Rev. E. A. Litton says: "We possess an expression of the church's faith in three ancient creeds—the Apostles', the Nicene, and the Athanasian; and one of them—the Apostles' Creed—she has ever employed as in itself a sufficient test of the catechumen's fitness for the sacrament of baptism."

In my late readings I am gratified to find the following in the writings of Irenaeus who lived in the second century, and wrote five books against the early heresies:—"The church, although scattered through the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: In one God the Father Almighty, who made heaven and earth, and the sea, and all things therein; and in one Christ Jesus the Son of God, who was made flesh for our salvation; and in the Holy Ghost, who through the prophets preached the dispensations and the advents, and the birth from the virgin, and the passion, and the resurrection from the dead, and the bodily assumption into heaven of the blessed Christ Jesus our Lord, and His appearing from heaven in the glory of the Father to gather all flesh together in one, and to raise up all flesh of all mankind, in order that to Christ Jesus our Lord and God, our Saviour and King, according to the pleasure of the Father invisible, every knee should bow of things in heaven, and things in earth, and things under the earth; and every tongue should confess to Him, and that He should execute righteous judgment upon all."

This "righteous judgment" Irenaeus declares to be the eternal retributions of the good and the bad. A comparison of this summary of the church in the second century with the Apostles' Creed, shows how easily and naturally the latter is the epitomized summary of the former. The tendency of formulated ideas is to compactness and definiteness of statement.

Born A. D. 130, and receiving a martyr's death A. D. 202, Irenaeus stood in close relations to the apostles, and was a disciple of the beloved Polycarp. Beginning his great labors in the city of Lyons, he gave his life-work to the ministry of the Gospel among the Gauls in the valleys of the Rhone and Saone. About A. D. 177 he was delegated as a bearer of letters from the churches of Vienne and Lyons to Rome. He was subsequently made bishop of Lyons, in which city he died a martyr under the decree of Emperor Septimius Severus. A native of Lower Asia (probably the province of Galatia), as he says in his letter to Florinus, a contemporary of Polycarp, and well suited, therefore, to the mission to the Celts in Gaul, he was an excellent scholar, and wrote voluminously and learnedly in defense of Christian doctrines as opposed to the rising heresies of those times.

In his "De Principiis," the learned Origen, one of the greatest Christian minds of the third century, gives such a summary of doctrines as would easily help in the formation of this creed. He says:—

"The form of those things which were clearly handed down by the preaching of the apostles is this: First, that there is one God, who created and arranged everything, and who, when nothing was, caused all things to be. Then, next, that Jesus Christ himself, who came, was born (begotten) of the Father before all creation. He assumed a body like our body, differing in this only, that it was born of a virgin and of the Holy Ghost. This Jesus Christ did suffer, and was truly dead; for He truly rose from the dead, and after the resurrection

tion, having conversed with His disciples, was taken up. Then, next, He handed down that the Holy Spirit was associated in dignity with the Father and the Son."

Gregory Thaumaturgus of the third century, who died eighteen years after Origen, made a formal declaration of faith as then adopted, of which the main points are these:—

"There is one God, the Father of the living Word. . . Father of the only begotten Son. There is one Lord . . . the image and likeness of the Godhead, true Son of the true Father. And there is one Holy Ghost, having His existence from God, and being manifested by the Son; in whom is revealed God the Father. . . and God the Son—a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged."

So also Tertullian, of the second century, gives in "Prescriptions" a similar formula that he calls "The Rule of Faith;" and in tract "On the Veiling of Virgins," he says:—

"The rule of faith is one and universal, sole, immovable, and unalterable, viz.: Belief in one God Almighty, Creator of the world, and in His Son, Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised from the dead on the third day, received into heaven, now sitting at the right hand of the Father, about to come to judge the living and the dead, through the resurrection even of the body."

From these several statements it seems evident that the Apostles' Creed has a history somewhat comparable to that of our Lord's Prayer and of the Decalogue—not as fully and clearly formulated, but the legitimate outgrowth of the well-defined faith of the fathers.

COMMENCEMENT AT KENT'S HILL.

As an exception to the general rule, a bright and beautiful sunshine has smiled on the exercises of Commencement week. A large number of visitors were present. After a thorough examination of the classes by a competent committee, a very favorable report of the methods of instruction and the proficiency of the students was presented to the trustees.

The meeting of the trustees on Tuesday was of uncommon interest, as a new president was to be elected. After carefully considering the whole subject, the committee of nomination selected from all the names presented for their consideration that of Rev. Edgar M. Smith, of Eaton, N. Y.; and he was unanimously elected. Mr. Smith is a native of Maine. He received his preparatory training at the Maine Wesleyan Seminary, and graduated with the highest honors of his class at the Wesleyan University in 1871. For two years he was employed as a tutor at the University, and then joined the Providence Conference. On his return from a visit to Europe he was appointed to a vacant charge in central New York. He comes to the responsible position as the successor of Dr. Torsey, with the brightest omens of success, as he will have the cordial sympathy and support of the trustees whose unanimous voice has called him to the presidency, together with the confidence and approval of all the patrons of the Seminary. We may add that Mr. Smith's wife was for three years an efficient and popular preceptress at Kent's Hill.

On Tuesday evening was the prize declamation of the students, who had been trained in elocution by Mrs. E. Jennie Harwood of Boston. They evinced in their exercises the skill of the teacher and the aptitude of the scholars. The new and elegant hall of the Literary was dedicated with appropriate services on Wednesday morning. The history by G. H. Marston, esq., of Boston, was eminently happy in its recitals and allusions. Rev. Mr. Berry delivered with appropriate energy a strong, clear and finely wrought antithesis between the world's ideal of strength and the ideal of strength presented in the Bible. The poem on "Truth" given by Prof. Clifford, of Bucksport Seminary, was filled with apt illustrations and instructive thought clothed in smooth and elegant versification. All the exercises were well received by an appreciative audience.

In the afternoon a large congregation had the pleasure of listening to an oration by Dr. Peirce, editor of Zion's Herald, before the united literary societies—the Callopan, the Adelpian, and the Literati. We have only need to say that the orator in his own happy manner presented a rosy prophecy of the outcome of the present struggle for woman's rights to a higher education and a broader field of service. The musical concert in the evening was a pleasant and successful entertainment.

The Commencement exercises on Thursday were of marked excellence from the seventeen graduates—three in the college course, two in the classical, nine in the scientific, one in the musical, and two in the normal. The prize for excellence in composition was awarded for the best essay to W. H. Perry of Camden, for the second to Z. B. Rawson of Bryant's Pond, the prize for the best declamation to F. L. Russell of Fayette, and for reading to Miss D. C. Munger of Kent's Hill.

At the annual dinner ample justice was done to the choice and abundant viands provided by Mr. Soule, the retiring steward. The after-dinner speeches called up interesting memories of the past, congratulations on the present prosperity, and bright prophecies of the future, tinged with tender allusions to the retiring president. In the evening there was a social gathering of the students and their friends, where, after happy communings, fond farewells closed the exercises of an interesting Commencement.

The Maine Wesleyan Seminary has entered upon a new era. The past year has witnessed a great improvement in the fitting up of the new hall for the Literati, in the increase and arrangement of the cabinets of natural science, in the philosophical apparatus, and especially in the library. Under the management of the efficient Librarian,

nearly seven hundred volumes have been added during the past year. Contributions of books from the alumni and friends of the institution are earnestly solicited, and thanks are extended for past donations. It is confidently expected that under the incoming administration still greater advancement will be made with an ampler endowment and an increased number of students.

REPORTER.

The following resolutions were passed by the trustees of Maine Wesleyan Seminary and Female College on the retirement of Dr. Torsey from the presidency:—

Whereas, Rev. H. P. Torsey, D. D., LL. D., who for more than forty years has been connected with this institution as a teacher, and for the last thirty-nine consecutive years its honored president, and who, on account of impaired bodily health and strength, has tendered his resignation, therefore:—

Resolved, 1. That we deeply sympathize with Dr. Torsey in his affliction, and sincerely regret the necessity which compels him to ask his retirement from the school.

2. That in accepting his resignation, we do not undiminish of the fact that in Dr. Torsey's retirement, not only our own beloved institution, but the public, are hereafter to lose the services of one of the most successful and popular educators in the country—one who has long stood in the front rank of his profession and exerted a wide-spread influence in the educational world.

3. That among the many noble, self-sacrificing men who, during the last half-century, have contributed of their labor, their money and their influence to the elevation of our institution to the high rank which the seminary and college now holds, Dr. Torsey occupies a conspicuous place, and to him especially is the church indebted for the grand educational advantages and moral and religious influences enjoyed by the tens of thousands of students who have been connected with the institution during his presidency.

4. That for ourselves and in behalf of the alumni who have enjoyed the benefits of his wise and successful administration, we hereby tender to Dr. Torsey our warm, affectionate regards, with the kind assurances of our deep interest in his future happiness and welfare.

5. That these resolutions and preamble be entered on the records of the trustees, and a copy of them be presented to Dr. Torsey.

The following were also passed:—

Whereas, Dr. H. P. Torsey has devoted the best years of his life to hard labor in the interests of this institution, a part of the time not receiving sufficient compensation to enable him to enjoy the ordinary comforts of life; and whereas we desire to make some recognition of the valuable services which he has rendered and the sacrifices which he has made, therefore:—

Resolved, That we employ him as a General Agent for the school at a salary of \$500, requiring of him only such service as he is willing, and in his judgment, able from time to time to render; but we hope for a continuance of his friendship and influence for the success and prosperity of the school.

LAKE VIEW.

This camp-ground at last is securing the public favor which its merits demand. The New England Assembly has accomplished for it what the regular camp-meeting seemed unable to do because of the proximity of the grounds to Sterling, Hamilton, and Martha's Vineyard, all old, established and deservedly popular resorts. Lake View is not now considered a rival of either of these, having a mission of its own unique and useful.

The Assembly commences this year Aug. 22, and closes the 31st. It will be under the supervision of Dr. Vincent, assisted by a corps of able and well-known instructors, each eminent in his own department, not least of which is Mrs. Alden, the "Pansy" so popular among the little people. The programme is out, and will be eminently satisfactory to the Sunday-school students, while popular with the general public. All the readers of Zion's Herald should have, and may obtain, a copy of the programme by writing to the superintendent. The preparations for accommodating the Assembly will be unusually complete. The canopy is being newly roofed, insuring absolute immunity from rain during each public service. Exemption from dust both within and without the auditorium will be persistently sought. New buildings for the public services of normal, primary and musical classes will be erected. The boarding arrangements will be similar to those of last year, when satisfaction was secured. The sleeping accommodations will be enlarged, and everything done to comfortably lodge the large crowds which promise to attend this year. Two large new cottages have been already erected and occupied, one by Messrs. Bradford and Kimball of Newport, the other by Mrs. Rev. Samuel A. Cushing, who built one of the best cottages on the ground last year, and this year erects another near her own as a present to her son, Rev. J. R. Cushing, of Hudson. Happy the itinerant who possesses such a mother! The writer hereof was fortunate enough to be invited to the banquet at the dedication, and can testify to the joy of both the giver and receiver. It is expected that others will build as the season advances.

Some cottages have changed hands since last year, notably the one owned and occupied by Caterer Sawtelle, purchased by Rev. and Mrs. W. E. Dwight of Rockbottom, and the one owned by John Nowlin, purchased by Deacon B. T. Thompson of South Framingham. The church under Bro. Dwight's supervision has built a neat and commodious cook house in connection with their society tent. Myron E. Winslow is making extensive repairs on his cottage. Rev. J. Gill is the superintendent of the grounds, and is improving the superintendent's house, cultivating a large garden, and brushing up things generally.

The applications for rooms, cottages and tents are coming in earlier and more numerous than ever. The railroad stops several trains each way at the Lake View station. Board may be secured by the day or week, and no better place can be found for spending a vacation than at these superior grounds. Everything necessary to comfort may be found by calling upon the superintendent, who does not esteem it a bore to be questioned or called upon with reference to his charge.

The camp-meeting this year, as usual, will be the week before the Assembly, viz., beginning on the 14th of August and closing the 21st. It is expected that Rev. W. F. Mallou, D. D., presiding elder of the Boston district, will preside, assisted by a corps of pastors and brethren. Dr. Mallou takes a great interest in all matters pertaining to the spiritual welfare of his district, and we anticipate a great and good meeting this year. There will be much pains taken to secure good singing, good preaching, and, best of all, results.

ROUND LAKE.

MR. EDITOR: Will you kindly give us a little space in your excellent paper to say a few things about Round Lake? We desire to state, in general terms, that our prospects for the season are remarkably encouraging. Several beautiful cottages are being erected, and others are being enlarged and otherwise greatly improved.

One of our Troy churches has just completed a large, elegant and commodious tabernacle, admirably adapted for social meetings, as well as for boarding and lodging the families of the church which has erected it. It is surmounted with a natty little campanile, in which will soon be placed a donated bell whose iron tongue will tell tales of gladness to the hungry, weary and heavy-laden.

Some forty families are already domiciled in their pleasant cottage homes in this most charming of summer retreats; and still they come. As soon as the weather becomes a little more favorable for rural life, bringing us warm and sunny days, our two hundred cottages will be fully occupied. Captain Rogers, our model superintendent, with a large force of helpers, is as busy as a bee putting everything in the very best condition for the meetings of the season which will soon occur.

The National Holiness meeting, under the leadership of that intrepid, circumnavigating evangelist, Rev. J. S. Inskip, will commence on the 6th of July, preceded by a two days' national convention, which is intended to be eminently social as well as religious in its character. It is intended to be a familiar Christian gathering of the friends of Bible holiness, drawn together from all parts of the country—a kind of an old-fashioned two days' love-feast of a national character. It will be a devout waiting, with an uplifting of holy hands and earnest hearts for a bestowment of pentecostal power.

We are notified of several excursions which are preparing to come to this great feast of tabernacles from the South and from the West. One from Philadelphia alone will number nearly, if not quite, three hundred. We have just learned that the railroad has offered a round-trip excursion from Boston for \$6.50, provided one hundred can be induced to join it. This will doubtless be the largest meeting ever held on our grounds. It will continue ten days.

The National meeting will be followed by the Conference Sunday-school Assembly, beginning on the 20th of July. The Troy Conference camp-meeting will begin August 15.

The new administration is putting our Association affairs in a more hopeful condition, so that in due time, with careful, prudent management, we shall emerge from the dark clouds of our sad financial embarrassment. Our mineral spring is rapidly gaining in public estimation, not only as a pleasant beverage, but especially as a curative agent. It is really an additional inducement to spend a season of rest, quiet and comfort amid the sylvan shades of our delightful forest home. Our hotel is in the hands of an experienced caterer, and will be run partially upon the European plan, with popular prices.

H. A. WILSON.

OPEN DOORS.

BY BISHOP WARREN.

Eighteen months ago, a few friends gave \$400 to help found a school for our colored people at Morristown, Tenn., and afterward added \$100 to aid in supporting a proper teacher. What is the result? They have a property worth \$1,500 out of debt. There has been an enrollment of 193 students—an attendance of 90 per cent. of the enrollment at any one time; forty have been converted. The mayor of the city told me that the county superintendent of schools said to him that the school had a higher grade of excellence in the work done than any other school in the county, white or black; and besides, the principal has organized a church among the whites, with thirty-five members, and hopes to build a \$3,000 church next year. Are the donors content with their investment?

There is an increase of three hundred-fold in money, and an increase of mental and spiritual wealth immeasurable by our standard, measurable only by Christ's travail of soul and the Holy Ghost's unutterable groanings.

Few institutions can show a better record, even if they have \$100,000 worth of property and a faculty of half a dozen professors. Eight hundred dollars must be contributed toward the erection of other buildings for that school this summer. I could give similar facts about two other schools established in the past year with less help. I need \$10,000 to develop other leads equally promising. God says to you, "Behold, I have set before you an open door, and no man can shut it." Walk in.

Atlanta, Ga.

Our Book Table.

JAMES RUSSELL LOWELL: A Biographical Sketch, by Francis H. Underwood. James H. Osgood & Co. Handsomely bound, broad margins. 12mo, 167 pp., \$1.50. Illustrated. Mr. Underwood gives a short sketch of the parentage and family, with the early life, of his subject. He then recounts, with sufficient fullness, the incidents attending the issue of his chief poems—the personal and historical events, the charac-

ter of the themes, with ample and judicious criticisms. The book closes with a chapter upon personal traits and anecdotes. The work was so gracefully and successfully accomplished, that, upon its examination by Longfellow, he expressed a desire that the author should perform the same task for himself; and this he has done. We trust it will be long before Mr. Lowell will require a more elaborate and monumental biography.

THE PROPHECIES OF ISRAEL AND THEIR PLACE IN HISTORY. Eight Lectures, by W. Robertson Smith, LL. D. New York: D. Appleton & Co. 12mo, 444 pp., \$1.75. This volume, like its predecessor, "The Old Testament in the Jewish Church," is a series of popular lectures delivered before large audiences in Edinburgh. Their object was to present, in an untechnical form, the results of modern criticism upon the Old Testament. The exclusion of Dr. Smith from his professional office by the courts of the Free Church awakened a special interest in himself. But in his exposition of Old Testament history. He has accepted the criticism of the Dutch school as to the later authorship of the Pentateuch and the intrusion into it of what he calls "priestly legislation." Dr. Smith frankly admits that all modern Biblical critics are not in harmony with these views. He relies upon the most dangerous of all critical premises, internal evidences, such as style, peculiar expressions, allusions, porrences, etc. By the same form of criticism the authorship and date of certain noted modern works could be readily disputed, about which, for other reasons, there can be no rational doubt. But Dr. Smith's views are so convinced of the sincerity of Dr. Smith's convictions, or to be won by the attractiveness of his style. The volume is eminently reverent, and particularly interesting in its running history of the times of the kings and prophets of Israel.

THREE IN NORWAY; by Two of Them. With Map and Illustrations. Philadelphia: Porter & Coates, 2mo, 94 pp. This is a lively account of a series of rollicking adventures, occurring during a Norwegian tour. The tour was undertaken more for sport than sight-seeing, and is largely devoted to the description of the scenery, the character of the people, and the life of the country. It is a very attractive style.

Houghton, Mifflin & Co. issue the fifth and the last of the new and uniform edition of the works of Bret Harte. 12mo, \$2.00 each. The fifth volume is devoted to a collection of the short romances and stories which have appeared in the periodical press. In these stories, some of them rough and partaking of the free and loose style of the "Pansy," the Western hunters, the peculiar genius of the author is best seen. This set of Mr. Harte's writings is published in a very attractive style.

D. Lothrop & Co. publish THE LORD'S PURSE-BEAKERS, by Hestia Stratton. The well-known religious author, whose essays and fictions in the periodical press and in volume have become so familiar, in this work pictures the perishing and vicious classes of London streets, and their shifts for a livelihood. She seeks to awaken interest for the children of the poor, and to show how from these persons by a truly pathetic story admirably told. Price \$1.25.

D. Appleton & Co. publish, in their series of Classical Writers, edited by John Richard Green, DEMOSTHENES, by S. H. Butcher, M. A., with a Map of Greece. Flexible covers, 60 cents. This new little volume is a selection of the personal and political life of the great Grecian orator, and a full account of the occasion of, and circumstances attending, his noted discourses, with a critical analysis of them. To our young Grecians this will be an excellent handbook which they will well appreciate.

AN ENGLISH "DAISY MILLER," by Virginia W. Johnson. Boston: Estes & Lauriat. Small quarto. This little volume is the response of a loyal American woman to the picture of the American girl in Europe, by Henry James, Jr. It is a real story, and not a possible English girl of the most brusque manners, and audacious in her personal freedom of action while traveling in Europe. Neither of the Daisies are fair photographs of the real thing, for they are made to stand as representative. The story is told with vivacity. The tragedy came suddenly, and is sufficiently shocking.

As the first of a series of philosophical works, embodying the leading German metaphysical writers, and presented in a form sufficiently popular for the average English student, and for the general reader, S. C. Griggs & Co., of Chicago, publish KANT'S CRITIQUE OF PURE REASON, A Critical Exposition, by George S. Morris, Ph. D. Fichte, Schelling and Hegel are to follow. The present volume fairly interprets the great work of Kant. His "Ethics" and "Critique of Judgment," the first by Dr. Porter, of Yale College, and the last by Prof. Adams, will be the next publications in the series. Our young students in metaphysics will appreciate the English dress and idiom of this fresh exposition of Kant. For sale in Boston by Lee & Shepard. Price \$1.25.

RUTH, THE MOABITES; The Ancestress of Our Lord, by Ross C. Houghton, D. D. Cincinnati: Walden & Stowe. 12mo, 365 pp., \$1.00. This beautiful and touching story of Holy Writ is told in the light of modern travel, and with the illustration of Oriental customs and manners, and the story of the different localities referred to, and the natural moral and spiritual lessons suggested. The volume is well written, and gives a pleasant and profitable addition to our religious library and wholesome Sabbath literature.

In G. P. Putnam's Sons series of "Buckskin" novels we have GUSAR, by Minnie E. Kenney. It is a characteristic woman's romance, dealing with the social passions. It is written with considerable power, but is a painful story, with a sad termination throwing its shadow over the final union of hero and heroine.

Roberts Brothers publish, as the last of the second series of the "Name" novels, ASCHENBROEDER. This is a pleasant story of the present hour. There is little in it of the sensational, terrible social tragedy—a quiet, pleasantly-told and natural tale of modern social life, with a grateful close.

G. P. Putnam's Sons publish, in the New Fitch Series, a Life of VICTOR EMANUEL, by Edward Dicey, M. A. The author gives a sketch of the early life of Victor and of the House of Savoy, with an animated history of the progressive steps by which he rose from being Crown Prince of Piedmont to become the popular King of Italy. The volume is an excellent addition to the school and family library, and is particularly interesting to the people of Italy and Italian politics at the present hour.

I. Preliminary.

1. GOLDEN TEXT: My house with a perfect law.
2. DATE: A. D.
3. PLACE: A. D.
4. PARALLEL N. A. L. 18: 15-17.
5. CONNECTION: to six months between (of last quarter) was according to the other E. visit to Jerusalem (Oct. A. D. 29), with the attempt of the E. the opening of the E. the parable of the G. 10; 2, return to Galilee; departure in November; 7, visit to Jerusalem; 8, visit to Jerusalem; 9, visit to Jerusalem; 10, visit to Jerusalem; 11, visit to Jerusalem; 12, visit to Jerusalem; 13, visit to Jerusalem; 14, visit to Jerusalem; 15, visit to Jerusalem; 16, visit to Jerusalem; 17, visit to Jerusalem; 18, visit to Jerusalem; 19, visit to Jerusalem; 20, visit to Jerusalem; 21, visit to Jerusalem; 22, visit to Jerusalem; 23, visit to Jerusalem; 24, visit to Jerusalem; 25, visit to Jerusalem; 26, visit to Jerusalem; 27, visit to Jerusalem; 28, visit to Jerusalem; 29, visit to Jerusalem; 30, visit to Jerusalem; 31, visit to Jerusalem; 32, visit to Jerusalem; 33, visit to Jerusalem; 34, visit to Jerusalem; 35, visit to Jerusalem; 36, visit to Jerusalem; 37, visit to Jerusalem; 38, visit to Jerusalem; 39, visit to Jerusalem; 40, visit to Jerusalem; 41, visit to Jerusalem; 42, visit to Jerusalem; 43, visit to Jerusalem; 44, visit to Jerusalem; 45, visit to Jerusalem; 46, visit to Jerusalem; 47, visit to Jerusalem; 48, visit to Jerusalem; 49, visit to Jerusalem; 50, visit to Jerusalem; 51, visit to Jerusalem; 52, visit to Jerusalem; 53, visit to Jerusalem; 54, visit to Jerusalem; 55, visit to Jerusalem; 56, visit to Jerusalem; 57, visit to Jerusalem; 58, visit to Jerusalem; 59, visit to Jerusalem; 60, visit to Jerusalem; 61, visit to Jerusalem; 62, visit to Jerusalem; 63, visit to Jerusalem; 64, visit to Jerusalem; 65, visit to Jerusalem; 66, visit to Jerusalem; 67, visit to Jerusalem; 68, visit to Jerusalem; 69, visit to Jerusalem; 70, visit to Jerusalem; 71, visit to Jerusalem; 72, visit to Jerusalem

CONTENTS.

Original Articles.	PAGE
Safe (poem).—Southern Communicants.—The Flight in the Dark.—Letter from New York.—Carlyle.—W. F. M. Society.	195
Entire Sanctification.—The Apostles' Creed.—Commencement at Kent's Hill.—Lake View.—Round Lake.—Open Doors. OUR BOOK TABLE.	194
The Sunday-school.	
Advertisements. COMMERCIAL.	195
Editorial.	
A Christian Education in Its Relation to Life.—London Letter. EDITORIAL ITEMS. BRIEF MENTION.	193
The Churches.	
Business Notices. CHURCH REGISTER. Money Letters.—Marriages.—Advertisements.	197
The Family.	
"Rest and be Thankful"—The Coming People. OUR GIRLS. Stilling-Room Chronicals.—Paul-Pindars. THE LITTLE POLKES. The Divine Revestment (poem). FOR YOUNG AND OLD. RELIGIOUS ITEMS. Concerning Women.	198
Obituaries.	
Massachusetts.—Maine.—New Hampshire.—Connecticut.—Rhode Island.—Vermont.—Advertisements.	199
The Week.	
Church News. Reading Notices. CHURCH REGISTER. Advertisements.	200

ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

WEDNESDAY, JUNE 21, 1882.

Long prayers, though often suited to the needs of the soul in some of its states, are not necessarily effectual because they are long. Earnestness, spirituality, faith, though they find a place in brief expression, are preferable to length joined to cold indifference. Wesley's words contain the key to successful prayer when he says, "Whenever thou attemptest to pray, seek that it be thy one desire to commune with God. . . . to pour out thy soul before Him." Be sure, O thou that prayest, that when any soul pours out its sincere desire to God in simple faith, God hears that prayer and will answer it in His own way.

The man who is held in chains by some ignoble sense or selfish passion feels self-degraded whenever he ventures to scan himself in the glass of reflection. Hence he refuses to look into it, and turns the face of that tell-tale mirror to the wall. He will not reflect. But he who, faithful to his own highest interests, after discovering his degradation, resolves to break his bonds, is a wiser man and contends for nothing less "Than that the soul, freed from the bonds of sense, And to her God restored by evidence Of things not seen—drawn forth from their recess, Roots there, and not in forms, her holiness." He thus becomes one of that noble band of saints in heaven and saints yet on earth,

"who with Christ's word Informed, were resolute to do His will And worship Him in spirit and in truth."

A good illustration of the liberality of "Liberalism" is furnished by the founders of the western town of Liberal as reported in the daily press, which has for one of its fundamental laws the exclusion of professedly Christian people of all denominations. We have heard of the "blue laws" of Connecticut, and the persecution of Quakers and Baptists has been a standing reproach to the Puritan fathers; the Mormons, we believe, used to object to the existence of Christian churches in Utah; but it remains for "Liberalism" to go to the extreme of refusing to allow any Christian to own land in their community. We have heard it said that of all bigots the "Liberal" was the most bigoted, as the opposer of Christian dogma is the most dogmatic. We can assure the leaders of the "liberal" colony, that whether their community be very select or not, at least it will never be crowded. Attempts of this kind have been made before, but they have not been successful. Truly liberal men, though they may be doubters or unbelievers in Christianity, will not gravitate to that kind of association, and even illiberal "Liberals" somehow generally find Christian institutions and influences morally beneficial to children and youth.

Some of the methods resorted to by churches to raise money for their support are at best questionable, while of others it is safe to say that all the good secured by them is nothing compared to the evil which they produce. The Roman Catholic Church is probably the least scrupulous of any in this particular, not hesitating, when in need of funds, to resort to chance operations which are nothing less than downright gambling, and to dramatic entertainments constituting a theatre as much as any that are placed upon the stage. It were surely much to be desired that our Protestant churches would be more exemplary and consistent in this matter, and avoid such causes of offense and of injury to the truth. But, unfortunately, they are not always so, and of late the laxity of some in this direction has become more frequent and pronounced. The secular papers report the recent case of a church in Iowa, which, in order to raise money, hit upon the novel plan of selling by auction all the girls in the church. But in order to avoid jealousies and all ill-feelings among the fair ones, they were put up for sale wrapped in sheets, so that the bidders might not know for whom they were offering their money. When at the close of the sale the unveiling took place, there was a ludicrous scene of mingled amusement and vexation. It would be speaking leniently of such a

performance to call it improper; it would doubtless be nearer the truth to say it borders upon indecency; and it would be safe to say that the church which could permit it, is far more in need of piety than of money, however much it may need the latter. It were far better for churches to be over-scrupulous in such things, and to avoid even the appearance of evil, than thus to ally themselves with the world, compromise with sin, and lose their power to win men to the Cross.

A CHRISTIAN EDUCATION IN ITS RELATION TO LIFE.

There are one or two very important facts that even Christian parents overlook when considering the relation of religion to the well-being of their children. They admit, of course, in theory that it is incomparably the supreme interest; of infinitely greater importance than all worldly success in professional life or business; but who of Christian parents is disposed to look upon it as one of the most effective of all educational elements, and one of the highest sources of inspiration to the widest success in all worthy lines of human ambition?

There is nothing that so immediately awakens all the intellectual powers as the birth of the divine life in the heart of a youth. It brings the developing soul in contact with the highest and most active thought in the universe. It awakens both a sense of responsibility and a quick apprehension of the claims of duty. It sets the heretofore somewhat torpid mind on fire with the strongest and holiest desires, and arouses it to its utmost capacity with the sublimest thoughts.

We have known too many instances to be enumerated of young lads and girls, up to this hour, quite purposeless in their lives, never having given a thought to any serious plan of preparation for coming years, looking upon school studies as a most wearisome burden, to be thrown off at any time with delight, and to be closed with a shout of emancipation; making no progress, gaining nothing from text-books, forgetting what was passed as soon as new studies were entered upon, really knowing nothing intelligently, although the intellectual powers had been somewhat developed by contact with teachers rather than books—we have known such persons, when touched by the Holy Spirit and melted to penitence, to rise in the warmth and light of a new spiritual life, new creatures intellectually as well as morally. We have in our mind now a quite young man, who had an inveterate disrelish of school, and upon whose mental powers school studies had made but the slightest impression—a subject of peculiar anxiety and almost shame to his family—who, when awakened to sincere prayer and an apprehension of eternal verities, was seized with an irresistible desire for study. His lips had been opened by the depth of the newly-awakened love for his Master. He began to speak of Him in religious and other circles. This greatly quickened his thoughts and developed slumbering powers of which none, heretofore, had believed him to be possessed. Now he wishes to leave the store into which he had passionately pleaded to be permitted to enter, and to return to school, that he may prepare himself for greater usefulness in his coming manhood.

No lad will accomplish much in school until the man within him is fairly roused. The reason why many young pupils of schools, who have been through all the classes, seem at the close of their course to know so little even about the subjects of their text-books, is because their minds have really never been aroused. No spark has kindled the soul into a living flame. It is only when the real value of an education begins to dawn upon the mind of the child; when there is a desire born within for acquisition, and not simply compulsory force from without, that any marked mental development will be seen. There is nothing like the divine spark to accomplish this object, and it brings with it a high and solemn sense of duty. It is not simply the wish and pride of the parent that is now to be met, but the will of God and the voice of the Master.

But parents connect this divine life almost solely with the ministry. If in one of our Christian schools a child is converted, the pulpit or zenana work is at once thought of. Here, indeed, our pulpits and our missions find their exhaustless supplies. Hundreds receive their call to a heavenly mission while enjoying not so much the intellectual training, as the spiritual opportunities, of our excellent Christian academies. But this grace has no more necessary relation to the pulpit and to heathen fields than it has to professional and business life at home. The trouble with most of our young people is that they do not know what to do with themselves. They have not felt the presence of the hand of duty, or heard the call of God. They do not know whether they wish

to study longer, to go to college, to learn a profession, or to go at once into business. After making a choice they regret it, for it was founded upon no principle, and think of something different as preferable. Now the birth to newness of life at once aids in settling the question. The ordering of life becomes a matter of prayer, of consideration under an invisible but searching and loving Eye. Providential indications are sought. There is a consecration to duty wherever God directs, and thus calmed, settled and inspired, the young student is not long left in painful doubt as to the course he should take.

All this shows us the inestimable blessing to the parentage of the church and to its children of our precious religious schools. How many thoughtful lads have been quickened into intellectual life during seasons of religious interest in these institutions! Every department of church work, and all lines of business, show the results of this. Hundreds of our lawyers, physicians, teachers and conspicuous mothers of families, received in them the first clear impression of the significance of life and the true idea of living. Herein these schools have a great advantage over all purely secular institutions—an advantage not moral alone, but intellectual and economical.

LONDON LETTER.

We are again in sorrow and sadness owing to death coming into the ranks of our useful men in the ministry. One of our foremost Methodist ministers, Dr. Gervase Smith, has been called to his reward, at the age of sixty-one. Out of four presidents of the Conference who successively occupied the chair in 1872, 1873, 1874, and 1875, he was the last; and they have each been called to the reward in heaven in the order of their official appointments. It is a solemn warning to our prominent officers in the church, that each of these brethren have had their deaths hastened by over-anxiety and over-work in the positions they were called to occupy. Three of them, Mr. Wiseman, Mr. Perkins, and Dr. W. M. Punshon, were secretaries of the Wesleyan Missionary Society; Dr. Smith was secretary of the Metropolitan Chapel Building Society. He and Dr. Punshon were friends from boyhood; they were at the same school in early days, and then began an affectionate attachment which grew with their years, and is now consummated in heaven. Dr. Smith was born in Derbyshire in 1819, and was well educated, although his father was in humble circumstances. Converted in early life, he became a Methodist local preacher in his teens, and while studying law his friends believed him called to the work of the itinerant ministry. He was one of the earliest admitted students at the Didsbury College, as he was previously one of the earliest scholars in the Sheffield Proprietary College. He was the first of the pupils of those institutions to be placed in the chair as president of the Conference. He began to travel in 1844, and till the year 1870 he was appointed to some of the most important circuits in Methodism. He was as much appreciated as a lecturer as he was in the pulpit; and though he did not make much use of his pen, yet the few biographies he published and his lectures show the capacity he had for writing had opportunity offered. His reports of the work he represented for ten or eleven years will be long valued for the important information they contain and the business tact they display.

He visited Canada twice as representative of the English Conference, and traveled over parts of the United States and preached in many Methodist churches. He performed the same service in Australia, partly, it was hoped, to recover his health; but incessant business toil in helping forward the Lord's work gave him no rest. Before he had vacated the president's chair ten months, in a letter I had from him, he said his health was seriously broken, but he hoped to be able to work a little longer for the Master. The work of the president of the Conference during the year of office breaks down the health of nearly all of them of late years. Dr. Smith died at Highbury, April 22, 1882, the week after Easter; Dr. Punshon died just before Easter, 1881. They were not long parted. He was present one afternoon at the Ecumenical Conference and sat near the writer, but he was so feeble he could neither speak nor be spoken to.

The evening before Dr. Smith's death, a brother minister, Rev. Robert Staunton Ellis, one of his near neighbors, passed away somewhat suddenly of the same disease—paralysis. He had been nearly forty-two years in the ministry, having commenced the itinerancy in 1840,

and has been located in twenty English circuits. He was not a prominent preacher, but did good, honest, earnest work according to the capacity with which he was endowed. He became a supernumerary in 1877, and employed his pen in preparing a comprehensive sketch of the "Life of Hippolytus," a Protestant reformer in Rome in the third century. This was printed in the *Wesleyan Magazine* in 1878. He was a careful reader and observer, a diligent student and useful pastor. He had nearly completed sixty-nine years.

On the day the two brethren previously named were laid quietly to rest, another preacher, Rev. James Osborn, younger brother of the president of the Conference, was called to his reward. He was born at Rochester, Kent, in 1810, was religiously brought up by earnest, godly parents, devoted Methodists, was converted in early life, became a local preacher, and entered the itinerant ministry in 1836, seven years after his brother. During the forty-five years of his ministry he traveled in fifteen circuits with general acceptance, but his talents were not equal to those of his elder brother. He was a fair preacher and a diligent student, taking delight in studying old Methodism and the Methodist literature of the last century, but did not put his acquired knowledge to any practical use. In 1873, having traveled three years in Southampton, he settled there as a supernumerary, and there he died in peace, April 28, 1882, aged 72 years.

Since then, another more prominent minister, Rev. Charles Kendall, president of the Primitive Methodist Conference, has died during his year of office. He was at the head of the list of delegates representing the Primitive Methodist body in the Ecumenical Conference. Born at Ashby, Lincolnshire, in 1818, he was one of ten sons, six of whom entered the Christian ministry, four of them Primitive Methodists. Converted in early life, he was some time a useful local preacher, and at the age of twenty-one entered the itinerant ministry in 1838 in the Hull district. The whole of his long ministerial life was spent in that district. He was a useful and successful preacher, a faithful pastor, and diligent student. His preaching was plain, forceful, and evangelical, keeping the doctrine of free salvation for all, by faith, to the front on all occasions. He was in labors more abundant, and as well known in the families of the members as he was in the pulpit. His mild, conciliatory disposition kept his circuits in peace. He was trusted and beloved, and died at Hull, of heart disease, on May 5, aged 63 years.

In the annual visitation charge at Eccleshall, North Stafford, the Venerable Sir Lovelace Stamer, archdeacon of Stroke-on-Trent, referring to the Salvation Army movement, said that the Salvation Army, whose work deserved to be watched with interest and sympathy, as well as to see what would come of it, claimed to have already 13,393 efficient speakers. Perhaps these would not acquit themselves to the satisfaction of refined and educated audiences, but it was not with such that they had to do. They spoke in language understood by their hearers, and they were moving the hearts and rescuing from sinful habits thousands whom the church had hitherto failed to reach. One of the church bishops in conversation a few days ago, spoke in most commendable terms of the work of this religious Army, and several members of the House of Lords are pledged to give them all the help and encouragement they can. On Saturday, May 13, over a thousand members of the Army met at Clapton, north of London, to celebrate the opening of their great college, or hall, a large pile of buildings erected early in this century as a girls' orphanage (now removed into the country), costing to build £250,000; and General Booth has bought the property for £75,000, and has expended in repairs and alterations nearly as much more, and a large portion of the money is given or promised. The opening services began with a whole-day meeting on Saturday, followed with all-day meetings, Sunday, May 14, to be continued with meetings day and evening every day during the week. The patience and endurance of the Army under provocations from ungodly men, have secured for them patronage in the highest places in the land—the Archbishop of York, members of the House of Commons and House of Lords. The amount of good the Army is doing among the lowest grades of men and women is astonishing, and the fruits remain; only a small percentage of their converts, no matter how bad they may have been, return again to their old habits. The reason is, every one capable of being usefully employed, is at once set to work in

the Army to gather in others of their class. This new large institution is to be used as a central home and training school, so as to raise the mental and spiritual standard of the Army. One of their most prominent doctrines preached daily is holiness, and keeping to that high standard, they must succeed.

A very prominent man in Scotland has just passed away—Dr. John Brown, author of "Rab and his Friends," a popular story of natural history. He came from a family which for more than a century has occupied a foremost place in Scottish theological life. The founder of the family was Dr. John Brown of Haddington, author of the Biblical Commentary and Dictionary. He was at first only a shepherd lad, but rose to great eminence, and left a large family of sons, all of whom became men of mark. His grandson, Dr. John Brown, was professor of divinity in the U. P. Church. John Brown, the fourth generation, who has just died, graduated M. D. at Edinburgh in 1833; his Alma Mater in 1874 gave him the degree of LL. D. He was Fellow of the College of Physicians, and of the Royal Society of Edinburgh, and wrote many quaint, pleasant, sparkling articles in the *North British Review*. Amidst a large circle of friends, he leaves not one enemy behind him.

The temperance movement is making very rapid strides in many places in England. At Brighton, on the south coast, over six thousand pledges for total abstinence were taken in one week during the month of April. In another town, the blue ribbon movement under Mr. Booth of America has secured so many adherents that already more than thirty public houses are closed in consequence of their customers turning total abstainers. One most significant fact indicating progress was stated by England's Prime Minister a week or more since, in his Budget speech, when he said that the income from the drink traffic had lately fallen between two and three millions, and it was steadily declining.

Mr. John Nelson Darby, one of the leading men among the Plymouth Brethren, died on Saturday week at Eastbourne, at the advanced age of 82 years. He was of Irish descent, distinguished himself at college in Dublin, and then entered the church. He became the leader of a dissenting party among the Brethren called after him "Darbyites." He published several works and a revised version of the New Testament in furtherance of their opinions. He had outlived his popularity, if not his usefulness.

Bishop Ryle, speaking recently at a meeting in Liverpool in furtherance of the Continental and Colonial Church Society, strongly urged that men should not be sent out because they were clergymen, but they must ascertain if they were really sixteen ounces to the pound, downright representatives of the Reformed Church of England, and whether they would preach the whole Gospel and nothing but the Gospel. He said such action was now necessary, seeing that within a few years three hundred of their clergy had gone over to the Church of Rome.

The Caxton Memorial windows in St. Margaret's Church (adjoining Westminster Abbey), where Caxton was interred, and near which he set up his press in the year 1472, subscribed for by members of the printing trade, was unveiled on Sunday, April 30. Rev. Canon Farrar, who preached on the occasion, took for his text the words, "Let there be light."

GEO. JNO. STEVENSON.

London, May 16, 1882.

Editorial Items.

Such a gathering of literary notabilities is rarely assembled as met last Wednesday on the beautiful, elm-shaded grounds of ex-Gov. Claflin, at Newtonville. Hon. H. O. Houghton's well-known book-firm have twice celebrated the seventieth anniversary of leading writers of their *Atlantic Monthly*—Messrs. H. W. Longfellow and Dr. O. W. Holmes. This time they provided, at the charming country-seat of the Claflins, an elegant reception for Mrs. Harriet Beecher Stowe, who has reached and passed the common limit of human life, but bears her age with remarkable gracefulness—the whitened hair and somewhat subdued vivacity of an earlier period being the only apparent symbols of her advanced age. As has said to, rather than taken from, the attractiveness of her face, and her voice is as clear and musical as ever. It was a double testimony—a worthy and beautiful testimony to a successful author, and an anti-slavery jubilee, with many of the significant names of the heroes of the early struggle represented in it. The moral flavor of the service gave a depth and tenderness to it, that would not otherwise have been developed by the occasion. While the many other noted literary labors of Mrs. Stowe were properly mentioned, each speaker dwelt with special emphasis upon her marvelous inspiration in "Uncle Tom," its effective agency in the great work of human freedom, and its world-wide cir-

ulation and popular power. Mrs. Stowe was not less congratulated in the wide reputation she had so worthily won, than in the singular honor and privilege awarded her of witnessing the ripe fruit of the moral seed of her sowing, and of rejoicing over the enfranchisement of five millions of human beings.

It was a rare sight to look upon so many whose names have become prominent in American literature. The venerable Whittier held a constant court in his corner, and all pressed forward to grasp his hand. He is still as straight as a cedar. Age sits easily upon him, and his smile has the same quiet benediction in it. He is the ideal "Friend" in outward appearance and bearing, and only breaks from the conventional calmness when wrong awakens the fires of his heart and inflames the lines that flow from his pen. Three Beechers—Edward, Charles and Henry Ward—with children and grandchildren of Dr. and Mrs. Stowe, Mrs. Beecher Hooker and Perkins, Dr. O. W. Holmes, Alcott, the still lingering sage of Concord, Miss Phelps, Mrs. Burnett, Mrs. Whitney and Miss Bates, Dr. Asa Gray, Howells and Edward Atkinson, Judge Tourgee and Aldrich, with scores of others almost equally noted, mingled in the company of several hundreds which the occasion brought together. After a period of introduction, a delightful social enjoyment of the rarest society, and what is an important element in a long reception, an abundant and rich collation, the company gathered under a large tent for the flow of wit and reason. The finest music had meantime added to the enjoyment of the company and interspersed the speaking that followed. The singing of happy selections by Mrs. Allen was a charming diversion between the literary numbers of the programme. Mr. Houghton was particularly happy in his introductory address, presenting in a chaste and very impressive manner the claims of the guest of the hour to the honors so readily awarded her. Poems were read by, or from, Whittier, Dr. Holmes, Mr. Trowbridge, Miss Phelps, Mrs. Whitney and Miss Bates. Henry Ward Beecher was at his best in responding for his sister, and Edward spoke with much force upon the significant prophecy of Mrs. Stowe's success in reference to woman's position and influence in the coming years. Judge Tourgee and Dr. Atkinson made capital short addresses. The whole audience arose when Mrs. Stowe was formally introduced by Mr. Houghton. She spoke a few very quiet, tender, devout and grateful sentences. The closing one, sufficiently characteristic, awakened the enthusiasm of the tent—"Everything that ought to happen is sure to happen!" Many felt as they glanced around that remarkable company that they would never meet again. Two who would have been there if living and able—Longfellow and Emerson—had already led the procession, and the remainder tarry only for a day.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave
Await alike the inevitable hour,
The paths of glory lead but to the grave."

Tremont Temple was well filled last Wednesday afternoon with an interested audience on the occasion of the semi-centennial anniversary and commencement exercises of the Perkins Institution and Massachusetts School for the Blind. It is just fifty years since Dr. Samuel G. Howe, "the Cadmus of the blind," opened with a little slight band of six the school which in the past half century has developed and crystallized into the flourishing institution which not only is a home for the blind of New England, but an inspiration and model to the asylums in thirty different States. The exercises on Wednesday were peculiarly interesting. On the platform were seated the pupils of the school, presenting an attractive but pathetic appearance; the white dresses and bright ribbons of the girls afforded a pretty variety in color, but the sweet, sightless faces turned toward the audience would touch the tenderest chord in any human heart. Gov. Long, who was expected to preside, could not be present, and Col. T. W. Higginson was too ill to appear; therefore the president, Dr. Samuel Eliot, supplied the place of the latter, and delivered an address of great interest. He said the semi-centennial might have been celebrated last year, as in 1831 Dr. Howe took the initial step in the work. Or it might have been observed in 1879, as it was fifty years before that that the act of incorporation was granted and the beginning made. The first of the founders was Dr. John D. Fisher, who brought it to the attention of the Legislature, and who found Dr. Howe and placed him in charge of the school. The first president of the corporation was Jonathan Phillips, and one of the members of the first board of trustees was W. H. Prescott, the historian, who was himself almost blind. The publication by him of an article in the *North American Review* first brought comprehensively and forcibly before the public the aims and needs of the institution. The school went into operation in 1832, and was aided by benevolent persons, and favors were held to increase the funds. After the Boston fair Mr. Perkins made his generous donation of a house and a fund of equal value. In 1876 the beloved director, Dr. Howe, died, and Mr. M. Anagnos, his son-in-law, was elected by the trustees to fill the vacancy. During his administration the school has made rapid progress, the crowning effort of his labors being the recent work of completing the fund for printing embossed books—over one hundred thousand dollars having been raised for this purpose.

The pupils in the varied programme acquitted themselves admirably, evincing their thorough training and natural ability. Literature, music, poetry, art and science each had a place. One pleasing feature was a graceful original poem read by Mrs. Anagnos. The exercises lasted over three hours, and at the close diplomas were awarded to four young gentlemen graduates. It was a memorable occasion.

The *Art Amateur*, for July, has for its frontispiece an engraving of Fildes' expressive painting of "The Widower." It has a fully illustrated paper upon the pictures at "Aston Rowant." It also gives a very interesting contribution upon "Wren and St. Paul's," and an illustrated article upon "Professor Legros," with one upon the "Artist Dancer." The illustrations of this number are very fine. Cassell, Peter & Galpin, New York.

Mrs. Mary R. Charplot makes her first annual report of the work done in the Massachusetts Home for Intemperate Women of which she is matron. 262 women have been received and aided during the year. It is a pitiful thing to know that so many of the sex need such an institution, and a source of gratitude that so efficient a Christian woman is in charge of the Home. It is at 41 Worcester Street. Visit it, and see its daily working.

The Congregational Publishing Society issue the *Pilgrim Quarterly* for the third quarter, commencing July 2. It is a series of careful preparations upon the International Lessons by Rev. R. R. Meredith. The work is executed with characteristic ability, and will be well appreciated by teachers of youth and Sunday-school classes.

The *Gospel in All Lands*, for June 13, is largely devoted to Canada and its Christian work. The illustrations are very good. Its frontispiece is a fine face of the Marquis of Lorne. Mr. Eugene R. Smith, 74 Bible House, New York city, makes an excellent

We have little time and less taste for pure works of fiction. In our day, however, both philosophy and history are embodied in novels, and social science, manners, morals and religion are often aptly taught and illustrated in story. On our way to an academic trustee meeting we beguiled the hours with Miss Noble's very popular volume—"A Reverend Idol." It is an honest criterion of interest to say that the hours and the cars never seemed to move more rapidly than on this trip. We were only conscious of our passage as we reached prominent stations. We do not like the name of the book. It gives you a wrong impression. You would suppose it was intended to picture the self-conscious character and bearing of a popular and spoiled sensational preacher. But the volume has no such purpose, or the writer has utterly failed in his effort. The hero is a manly, earnest, wholesome fellow, quite absorbed in his work, and only exhibiting weakness in his determination not to be beguiled by the other sex into marriage. Unlike most modern pictures of ministers in novels, he is not a hypocrite, a sentimentalist, a fool, or a fraud; but a sensible, reverent, Christian pastor, awake to both the human and divine side of his duty. We do not like very well the highly dramatic climax of the volume. It is powerfully wrought out, rather improbable, and altogether shocking. We suspect the author intended to bring out the evil feminine habit of semi-deception and lack of frankness, and the certain retribution that must follow. It reminds one of some of the stories of Mrs. Ople on lying, over which we shuddered years ago. The harmony in the character of her heroine, admirably kept in the first portion of the volume, seems to be broken here.

But the work is vigorously written, the characters are well sustained, the dialogues are crisp, full of life and thought, and often eminently sensible. We chiefly like the volume because, unlike the great majority of modern fictions from the pen of women, it does not seek to illustrate illicit passion, or paint in vivid colors the social temptations that break down the sweet chastities of true domestic happiness. It is a breezy, fascinating story, in which many idle modern fancies and practices in social life are happily discussed and denounced, and the beauty of a life consecrated to some useful, however humble, purpose, is distinctly seen. We heartily congratulate the accomplished author on her marked success. We know she has other equally able, if not better, books in manuscript, partly finished. She will be sure now of a large and eager audience when she brings them through the press.

Humboldt's Library, No. 33, contains the charming essays of Grant Allen, entitled, "Vignettes from Nature." 15 cents a number, \$1.50 a year. J. Fitzgerald & Co., New York city.

BRIEF MENTION.

Reports of the Commencement exercises at several of our seminaries have reached us, and will appear next week.

We learn with sincere sorrow of the death of the amiable and excellent wife of Rev. S. F. Wetherbee, pastor of the M. E. Church, Berwick, Me. There will doubtless be an obituary notice hereafter.

Rev. W. V. Kelley of St. John M. E. Church, Brooklyn, delivered the annual sermon before the Chamberlain Institute, at Randolph, N. Y., July 18, and lectured before the literary societies Tuesday evening.

Dr. Cummings preached the Baccalaureate sermon before the graduating class of Northwestern University last Sabbath at Evanston, Ill., and this week Commencement exercises are in progress. The university sermon was delivered by Rev. Russell B. Fope, A. M.

The *World, the Work, and the World* has interesting original and selected articles in each department. It has extended reports of the English May meetings. The work is finely printed on a broad quarto sheet. It is published by Rev. Albert B. Simpson, Grand Opera House Building, New York city.

The *Literary World* speaks of Miss Lucetta Noble as of Spencer, Mass. She was some time since, a very successful teacher in the Boston schools. For the last score of years her home has been in Wilbraham, Mass. She has occasionally taught there in the Academy.

On the seventh page this week will be found three columns of church news, which were crowded out of our last issue. We beg our correspondents to be as brief as possible in their reports of the churches. We are utterly unable to press two quarts into a pint.

Rev. J. W. Butler writes from Guanajuato, Mexico: "I write while watching by the bedside of our dear Brother Craver. Last week the physicians gave him up, and told me he could not live more than six or eight days. But God has heard our prayers, and he seems now to be mending fast. I shall probably be able to return within a week to my home."

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and cheap missionary work; \$2 a year.

The interesting article by the *Independent*, then called "The True Key," and entitled "The True Key," published in a neat pamphlet form, and rendered more by illustrations.

A very pleasant social gathering at Newton Centre on the pleasant grounds of A. On one of the fairest days of the year, under the trees, in the company of friends, Mr. son of Chicago was the guest of C. Rand, daughter of Rev. D. L. Furber, a clergymen, and this paper.

We are indebted to a copy of the catalogue of the University for 1881-82, enjoying great prosperity. The past year has been one every way—statistical and morally. The whole students, in all departments, large and able faculty, and of both sexes are conspicuous stations throughout.

We always read with reports of our institutions and blind. The pioneer the Deaf and Dumb is the report. It has had 219,000 and average attendance chusetts sends the largest (74), and Connecticut next makes a very thoughtful report upon the progress of deaf mute instruction.

Centenary Church, which Dr. Thomas presided over, expelled from the pulpit Dr. A. C. George was sent since that event enjoyed prosperity. Now it is in the station over the entire country and a tremendous indebtedness of 900 have been raised for the chairmanship of Bishop's jubilee meeting was held in view of this glad consummate the excellent Dr. people, and give thanks to God. This is a glorious, "The year of jubilee."

Affairs grow even more. Riots are constantly being hundred and fifty European been murdered in one. tion is leaving almost in a sacrificing their property lives. English, French, and squadrons are now to succor their several nations Turkish army is said to be by the Sultan to aid in the Egyptian army; threatens to resist the force. It is difficult to foresee what will be.

Rev. Wm. A. Loy People's M. E. Church in City Hall, Manchester, a moving appeal for aid of a chapel in the north. They have already a we age, a good site for a foundation laid and paid also a subscription of make this \$2,000, they starting their building. pathy of leading citizens the good will of the out- piling forth every energy. Any aid, how- thankfully welcomed by us.

Mr. Bragdon placed far the most elegant altar we have seen. It is quite properly rest upon permanent ornament. tifully executed illustration outside and within cularly attractive scene is the thirteenth annual institution has just passed series of anniversary exercises have a full report of prosperous and never do not wonder that it is and boarding-places have Mr. Bragdon is a host genius in surrounding of accomplished teachers.

Some dozen years E. Church commenced in a vacant store on Sec Street, New York city, privilege of preaching mons when the mission since had a fine chapel. Terms to commence a children started out with and aided by their parents. Other friends subscribed now they propose at a more vigorous evangelizing ever known. Rev. W. his pastor. Success to

The Report of the Christian Union, which is the work of the departments—benevolent, religious, social, physical, past year, from April, ready for distribution of the Union. Copies rooms, or will be forwarded to parties who Baldwin, President, 18 ton.

At the anniversary Wesleyan Seminary, speaking was interpreted rendering of several languages. Dr. Martyn of a sweeter or more culture will be found a required for an even. We have spoken of the the declamations. Much careful drilling of Mr. no better commendation the teacher could be a able performance of Pupils.

It must make ev to read the long columns mens provided for the greenmen at the late amounts to over \$6,000 for only three or four of over a gallon of oil. Sars a day were pro-

and cheap missionary weekly of his periodical, \$2 a year.

The interesting article, first published in the Independent, then enlarged to a lecture, by President W. F. Warren, S. T. D., L. D., entitled "The True Key to Ancient Cosmogony and Mythical Geography," has been published in a neat pamphlet by Ginn, Heath & Co., and rendered more easily apprehended by illustrations.

A very pleasant social incident occurred at Newton Center on the 13th inst., on the pleasant grounds of Avery L. Rand, Esq. One of the fairest days of the early summer, under the trees, in the presence of a large company of friends, Mr. Charles A. Richardson of Chicago was married to Miss Emma C. Rand, daughter of the late Geo. C. Rand, Esq. Rev. D. L. Furber, D. D., of the office of the clergyman, assisted by the editor of this paper.

Allegheny College, Meadville, Penn., holds its anniversary, June 24-29. Dr. Bugbee, its president, presides the Baccalaureate, on Sunday, the 25th. Dr. J. E. Churchill delivers an address in the evening. The oration is by W. T. Torrey. Hon. Neal Dow delivers an address before the Y. W. C. T. U. of the college. The programme is rich in intellectual entertainments.

We are indebted to President Payne for a copy of the catalogue of Ohio Wesleyan University for 1881-82. This institution is enjoying great prosperity under its present head. The past year has been a successful one every way—statistically, intellectually and morally. The whole number of enrolled students, in all departments, is 672. It has a large and able faculty, and its graduated students of both sexes are to be found in all conspicuous stations throughout the land.

We always read with deep interest the reports of our institutions for the speechless and blind. The pioneer in this country for the deaf and dumb is the American Asylum at Hartford. It makes its sixty-sixth annual report. It has had 219 pupils the past year, and an average attendance of 180. Massachusetts sends the largest number of pupils (71), and Connecticut next (62). The Principal makes a very thoughtful and interesting report upon the progress and present condition of deaf mute instruction in the country.

Centenary Church, Chicago, over which Dr. Thomas presided when he was expelled from the ministry, and to which Dr. A. C. George was sent as a successor, has been that event enjoyed remarkable prosperity. Now it is in the midst of great jubilation over the entire extinction of a large and troublesome indebtedness. Nearly \$22,000 have been raised for this purpose. Under the chairmanship of Bishop Merrill a very brilliant meeting was held by the church in view of this great consummation. We congratulate the excellent Doctor and his wife, and people, and give thanks in their behalf to God. This is a glorious, debt-paying era.

"The year of jubilee has come."

Affairs grow even more serious in Egypt. Riots are constantly breaking out. Over two hundred and fifty Europeans are said to have been murdered in one. The foreign population is leaving almost in a body, many utterly sacrificing their property in their fear for their lives. English, French, American and Italian squadrons are now near Alexandria to insure their several nationalities. A small Turkish army is said to be on its way sent by the Sultan to aid in preserving order; but the Egyptian army, with the populace, threatens to resist the force of the Sultan. It is difficult to foresee what the outcome will be.

Rev. Wm. A. Loyne, pastor of the People's M. E. Church holding services in City Hall, Manchester, N. H., sends out a moving appeal for aid in the construction of a chapel in the north part of that city. They have already a well-furnished parsonage, a good site for a church edifice, and the foundation laid and paid for. They have also a subscription of \$1,100. If they can take this \$2,000, they will feel justified in starting their building. They have the sympathy of leading citizens of Manchester and the good will of the other church, which is putting forth every energy for its own new edifice. Any aid, however small, will be gratefully welcomed by the pastor and trustees.

Mr. Bragdon places upon our table by the most elegant catalogue that we have seen. It is quite a work of art, and has properly rest upon the centre table as a permanent ornament. It has twelve beautiful illustrations of Laeeli Seminary outside and within, and of the peculiarly attractive scenery around it. This is the thirteenth annual publication. The institution has just passed through a brilliant series of anniversary exercises, of which we shall have a full report. It was never more prosperous and never doing better work. We do not wonder that its rooms are crowded and boarding-places have to be hired outside. Mr. Bragdon is a host himself, but is also a genius in surrounding himself with a corps of accomplished teachers.

Some dozen years since, the Cornell M. E. Church commenced as a Sabbath-school in a vacant store on Second Avenue near 7th Street, New York city. The writer had the privilege of preaching some of the first sermons when the mission was opened. It has since had a fine chapel built, and now determines to commence a church edifice. The children started out with subscription papers, and aided by their parents obtained \$12,000. Other friends subscribed \$10,000 more, and now they propose at once to build. It is the most vigorous evangelical movement we have ever known. Rev. W. B. Bowditch is now its pastor. Success to such earnest workers.

The Report of the Boston Young Men's Christian Union, which gives a condensed account of the work of the Union in its various departments—benevolent, educational, religious, social, physical, and others—for the last year, from April, 1881, to April, 1882, is ready for distribution to members and friends of the Union. Copies may be had at the rooms, or will be forwarded by mail or otherwise to parties who may address W. H. Baldwin, President, 18 Boylston Street, Boston.

At the anniversary exercises of the Maine Wesleyan Seminary, Kent's Hill, the prize speaking was interspersed with the admirable rendering of several beautiful songs by Mrs. W. D. Martin of Boston. We rarely hear a singer or more cultivated voice. Her services will be found a great delight whenever required for such evening's entertainment. We have spoken of the general excellence of the declamations. Much of this is due to the careful drilling of Mrs. E. Jennie Harwood. No better commendation of the excellence of the teacher could be given than the remarkable performance of so large a number of pupils.

It must make every sober citizen blush to read the long column in the bill of refreshment provided for the guests and for congressmen at the late Yorktown celebration. It amounts to over \$6,500. This was a supply for only three or four days. An average of over a gallon of liquor and thirteen cents a day were provided for each man.

There were 150 cases of champagne, 15 gallons of brandy, 10 of sherry, 25 cases of ale, 68 gallons of whiskey, two barrels of ale, and smaller quantities of every kind of liquor, almost that can be named, with enough tobacco and cigars to set up a small shop. Trust this item in the appropriations will be sufficiently denominated to render it disagreeable, if not impossible, to entail another such a shame upon the country.

Misappropriated property can be taken by its owner wherever found. Dr. Buckley finds a stray wolf in one of our columns credited to the Christian Union (showing our conscientiousness!). It seems that it was deliberately "appropriated" without acknowledgment by a London magazine, and has been traveling back to its home like "Japhet in search of a father." It is worthy of its parentage, and is a "son of consolation." Its title is "Neglected Londoners."

Chaplain W. O. Holway, U. S. N., Sunday-school editor of this paper, taking a much-needed rest and spending a few weeks at Clifton Springs, N. Y. Outdoor life in so charming a resort, with the daily medicinal baths, and freedom from care, will doubtless bring new life and vigor to our respected and valued assistant.

The Springfield Republican, of last week Wednesday, gives us a new presiding elder for Springfield district. At a Preachers' Meeting held at Grace Church, it says: "Presiding Elder Bellows presided over all the sessions." There certainly is nothing in the self-contained and remarkably quiet manner of our Brother Bellows to suggest to the reporter such a violent change in his name. The meeting seems to have been one of much interest. The first service was largely devoted to the discussion of the question of eschatology—the intermediate state, the resurrection, judgment, heaven and hell. Dr. W. H. Bice, A. H. Herrick, E. P. King and L. W. Staples were the essayists. Dr. Fox preached in the evening, and Rev. E. S. Best, Dr. G. M. Steele, and W. H. Meredith were to read papers on the succeeding day.

A telegraphic dispatch announces, with particularity, the sudden death of Rev. L. S. Weed, D. D. He was one of the leading members of the New York East Conference; has filled the first charges, been several times in General Conference, was in the prime of his manhood (55), of fine appearance and address, a good preacher, strong in debate and popular with his brethren. His death is a very able and useful man from the church.

Since writing this, Rev. J. N. Shaffer sends us this affecting note:—"Dr. Weed had just called (June 17), in good health and spirits, at the piano factory of Freeman G. Smith, Esq., corner of Willow and Broadway Streets, on some other matter between them. Mr. Smith had only a moment before left his office, and was yet in the street. Dr. Weed, who was nearly within speaking distance, suddenly he rushed into the open door of a grocery kept by Mr. Lewis Dorr, No. 68 Fleet Street, and said, 'I am fainting,' and fell sideways against an ice box, setting down upon the floor. He instantly followed into the store by a young man who stood near the door, and who had observed his haste and thought there must be something the matter. At the moment, Dr. Weed, doubtless aware of a sudden attack of a very serious nature, had exerted himself not to fall in the street. Dr. Firth, a well-known physician, happened to be in sight, and was called in quickly as possible, and examining him, at once pronounced him dead. Mr. Dorr had as soon as possible resorted to the application of cold water to his face and temples, and placed a support under his head, but after he sank down upon the floor, he only gasped two or three times. Mr. Dorr says his death was without a struggle and seemed entirely painless."

Our tenderest sympathies are with his family.

There is to be a delightful garden reception on the beautiful grounds of Dr. R. Greene, June 29, at 3 p. m. Tea from 6.30 to 8. Ifs in aid of Winthrop Street Church. We trust Boston Methodists will crowd the grounds.

Persons desiring to subscribe for the India Witness, edited in Calcutta by Rev. Dr. Thoburn, can do so by sending their names and the subscription price (\$3.50) to Mrs. Daggett, 287 Bunker Hill Street, Charlestown, Mass.

Brother Thoburn is bearing a heavy load in sustaining this paper in addition to his other duties as pastor of the largest Methodist Church in India, as well as presiding elder of his district. His doing so is evidence of his deep conviction of the value and importance of this Methodist weekly to the interests of our cause in India. The power of this paper is felt by the English and vernacular press of the country, and it is read by the Baboos who understand English. It circulates extensively through Wm. Taylor's work, and is a great help both to the missionaries and membership. The progress of the North India missions is given in its pages, so that it is constantly full of fresh facts as ministers at home need to give their people to instruct them and to stimulate their liberality.

If the paper can be helped for one or two years it will reach a self-sustaining position and become a permanent blessing to our entire cause in India. Brothers and sisters, let us help it by subscribing for it now, and thus greatly encourage its devoted and hard-working editor.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Chaplain McCabe gave an admirable address upon the work of Church Extension, and specially dwelt upon the present temperance work in Iowa and the fidelity of our Iowa Methodism to this great cause. Rev. G. S. Chadbourne will speak next Monday upon the constitutionality of the rule locating a traveling preacher without his own consent.

Boston, First Church.—The pastor preached last Sunday to parents. In the afternoon, amid a beautiful floral display, very pleasing exercises by the children were followed by addresses by Rev. O. A. Brown and Captain J. S. Danrell.

Meridian Street Church and Bethel.—Gen. John L. Swift, of Boston, delivered a very effective and spiritual address last Sunday afternoon.

Lynn District.—Rev. Dr. Thayer receives everywhere a kindly welcome. At Reading, North Reading and Middlebury, last Sabbath, the spirit was very gratifying and a fair prosperity abounds.

Picnic.—The Methodist excursion to Silver Lake last Saturday was a very happy affair. The Salem Cadet Band did admirable service. Some twenty-eight little ones from a Boston Orphanage attracted special attention and demonstrated the immense value of such an institution. The enthusiastic en-

dorsement of such an institution among us at our last Conference session should not end our zeal. The friends of orphanage should press the cause to a vigorous consummation.

Cambridge, North Avenue.—The pastor, Rev. J. W. Barter, was tendered a hearty welcome. Three have been received upon probation and two by letter since Conference. Children's Day was observed with a sermon to the children in the afternoon and a concert in the evening.

South Boston, Broadway.—The pastor preached to Sunday-school workers and parents in the morning of Children's Day. In the afternoon Rev. O. A. Brown addressed the school, and six children were baptized. A fine concert occupied the evening.

Auburndale.—The Sunday-school enjoyed a delightful picnic, June 13, at Clifton Springs, N. Y. Outdoor life in so charming a resort, with the daily medicinal baths, and freedom from care, will doubtless bring new life and vigor to our respected and valued assistant.

Salem, Lafayette Street.—The partial relapse of the pastor's health has required his surrender of the pastoral charge. The people have been very patiently waiting for his recovery, and have exhibited a great deal of sympathy with him and his family. Large preparation had been made for his welcome back to labor again; but they bestowed with much kindness gifts of gold, silver and other precious things upon the departing family, who will remain for the present at 69 York Street, Springfield, Mass.

Lowell, Central Church.—Children's Day was observed June 11. The church was decorated with plants and flowers and birds. The pastor, Rev. W. W. Foster, Jr., baptized seventeen children, and preached from Mark 10:13. In the evening a Sunday-school concert, under the direction of the superintendent, Mr. J. M. Pearson, was given.

Lowell, Worthen Street.—The church building is to be considerably improved during the summer vacation. The entrance will be changed, better facilities for ventilation afforded, and the interior renovated. The expense will be perhaps \$3,000. The pastor, Rev. N. T. Whitaker, recently delivered the address at the laying of the cornerstone of the new church at Manchester, N. H.

Upton.—Rev. William Pentecost is giving great satisfaction to his people. Worcester, Grace Church.—The first annual meeting of the Worcester County A. S. Convention was held June 6. Addresses were made by Dr. H. E. Elia, C. S. Rogers, J. R. Cushing, J. M. A. Vann, W. P. Ray, and Prof. A. S. Roe. Brethren and sisters of the laity also participated. Live topics were well handled, and the gathering was a grand success.

Worcester, Coral Street.—There have been received into the Coral Street church since Conference three by letter and twelve from probation. The financial condition of the church was never before in as good condition as now. Children's Day was a success. The church was beautifully decorated, and a sermon to the children was given by the pastor in the morning. There was an excellent concert in the evening, and a good collection.

Springfield, Grace Church.—The Springfield district preachers had a fine meeting last week. Rev. H. J. Fox, D. D., preached on Tuesday evening, and essays were read by Dr. Rice and Rev. E. P. King. Missionary work and the book of Daniel attracted much attention.

Chicopee.—The exercises for Children's Day consisted of a sermon on the subject in the morning and a concert in the evening.

Wollaston Heights.—Children's Day was appropriately observed, June 11. The opening remarks were by Dr. Trafton. There was an abundance of flowers and birds, and recitations were given by the school. An excellent prayer-meeting in the evening closed a profitable day.

Hudson.—Dr. Dorchester was given a reception in Everett Hall on the occasion of his first visit to H. The "Highland Quartette" of Boston (Prof. Geo. E. Crafts, director) afforded some fine music, and the Ladies' Society furnished refreshments. The Doctor's spicy talk will be long remembered. Children's Day was kept in all its glory, and \$13 were raised for educational purposes.

South Hadley Falls.—A children's sermon was given in the morning and a concert in the evening of Children's Day.

Athol.—Similar exercises were held in this charge.

Greenfield.—Rev. A. W. Mills, of Somerville, will spend his vacation hereabouts and deliver some medical and temperance lectures.

Conway.—Rev. J. W. Fulton was happily surprised with a good "pounding," June 9. The social aspect of the occasion was cheering, and a neat speech by one of the stewards was very pleasing. The exercises of Children's Day were very gratifying. The pastor preached in the morning, and in the afternoon a concert was held. Two children were baptized.

Beverly.—Children's Day was observed in the midst of birds, flowers and children. The pastor preached on education, and took up the collection.

Winthrop.—Children's Day passed off pleasantly. In the afternoon the pastor preached a sermon on "Home Education" to a full house, and in the evening a Sabbath-school concert was held. An advance of 100 per cent. over last year was made in the collections.

Northampton.—The pastor, Rev. W. H. Meredith, has been very sick for some weeks. He is now recovering and will speedily resume his duties.

Wilmington.—The anniversary concert last Sunday evening was very interesting and encouraging in this young and hopeful field.

Ware Mass.—The mission between Ware and Hardwick is quite prosperous. Rev. A. J. Hall, with a band of earnest workers, has arranged for services every Sunday afternoon through the summer, to be followed by a Sunday-school.

Westfield.—Quite a revival is in progress under the labors of Rev. J. A. Cass. A number of seekers have risen for prayers.

Townsend.—Rev. W. A. Nottage has received a royal welcome, and grows in popular favor.

Ayer.—Rev. I. Marcy has begun nobly in his new charge. He is greatly appreciated, and his work already promises excellent results.

Chelsea, Walnut Street.—The forty-second anniversary of the Sunday-school was celebrated Sunday, June 11. A sermon by the pastor to the parents and teachers was given in the afternoon. A very fine exercise by the children filled the evening.

Oxford.—The Ladies' Aid Society, by means of a strawberry festival, have secured two coats of paint for the parsonage, giving it a neat and attractive appearance. Bro. H. C. Rich enters a promising career as superintendent of the Sunday-school.

People's Church.—The walls of the church are rapidly rising; but the granite men are behind, and the cornerstone laying is necessarily delayed a week later. Of the remaining \$2,500 needed to complete the contract, several sums have been received in answer to the appeal in the HERALD. Letters have been received from Brother J. W. Coffin offering to be one of fifty persons to give \$1,000; from Sister Coffin to be one of one hundred ladies to raise \$1,000; from Sister "C. I. A." Biddeford, Me., offering \$25; Brother Bartlett, Lewiston, Me., \$10; Sister Sarah Clapp, Boston, \$10; a brother minister, Boston, \$50. Many thanks, dear brothers and sisters! Come to the cornerstone laying. We will acknowledge our receipts till the sum needed is reached. We want \$1,597 more.

Winthrop Street Church.—The Winthrop Street M. E. Church has had an honorable record among the churches of Boston Highlands. The present substantial edifice was dedicated Nov. 28, 1869, Rev. Bishop Matthew Simpson preaching the sermon. Rev. A. McKown was pastor. Thirteen years have passed away. Many have left the church since the old edifice was burned, to organize other societies and join other communions, and yet the average membership has been 299; the largest number reported being 391 in 1873, and the smallest number 223 in 1880. The present number is 253—94 males and 159 females, with 14 probationers. It has been a benevolent church. During these thirteen years its contributions to the Missionary Society have averaged \$500 per annum; and no cause has been omitted which has been ordered by the church. One year her contributions for benevolent purposes amounted to \$1,875. She has been loyal to every connectional interest support of bishops, presiding elders, and the Conference. She has given for our aged ministers, their widows and orphans, more than \$1,500 during these years, paying her pastors well, and carrying a debt of \$22,500 at the same time.

Yesterday was a great and good day. In the morning Dr. Jefferson Hasall preached a grand sermon on, "All things are yours," and after a statement of the condition of the finances, Dr. McCabe, who spent the day with us, opened the subscription. About \$8,000 had been promised. All day the people patiently and lovingly worked together, and the glory of the Lord filled the house of the Lord, and at 9.30 in the evening the total amount subscribed was \$16,746.50. A few instances of fraternal help were received. Bro. Reed, of the Warren Street, making a subscription of \$500. My people have done nobly. I never saw more heroic giving, and this is the high great effort in which I have been engaged. My people cannot do more. Will the dear friends now extend the helping hand to this sister church? \$5,753.50 is now necessary to make good any part of the money subscribed.

V. A. COOPER.

NEW HAMPSHIRE.

Gleatons.—Rev. M. Y. B. Knox, of Lebanon, received the degree of Ph. D. recently from the School of All Sciences of Boston University.

The presiding elder of Dover district has sent to each preacher a card containing his appointments for the entire year. An excellent idea.

Mrs. Knox, of Lebanon, gave an address at the late State Temperance Convention in Nashua which was highly commended. She spoke in the interests of the Woman's Christian Temperance Union.

In the M. E. Church at Greenland tokens of new life and increased prosperity continue to be seen. The Sabbath congregations and Sunday-school have considerably increased since the year began, and the social meetings have improved in a very marked manner.

Rev. W. A. Loyne, pastor of the People's Mission M. E. Church of Manchester, is zealously at work, and has

cause for much encouragement. The church membership has largely increased, a lot for a chapel has been purchased, and it is hoped that the chapel will be built this summer. We have received a photograph of the building as it is to be. Aid from abroad in behalf of this earnest and struggling church will be thankfully received.

Rev. I. Atsworth, who withdrew from our church this spring to join the Congregationalists, is not likely to remain idle. He has already received calls to several churches, but has not decided which to accept. He is wanted at Hooksett, where he is offered a salary of \$900. The church at Hooksett, which has been a sort of union church, was for several years supplied from our Conference. The pastor there has lately removed to a larger field—Rev. Mr. Talbot.

The 53d birthday of Hon. George H. Fairbanks, of Newport, was celebrated by a surprise visit from his friends, June 3. Over two hundred persons were present, and the occasion was a most enjoyable one, testifying to the high esteem in which Mr. Fairbanks is held by the M. E. Church of which he has long been a prominent member, and the community generally. Elegant gifts were presented, Rev. J. W. Adams making the address of presentation. Mr. Adams also read an admirable original poem. Other addresses were made by prominent citizens, the vocal and instrumental music was rendered, and refreshments in abundance were served.

Business Notices.

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DR. SWETT'S ROOT BEER. A Desirable Summer Drink! Made from articles of superior quality, including DANDELION, SASSAPARILLA, SPIRIT, WINTERGREENS and CUCUMBER. A Package contains a sufficient quantity to make five gallons at the low price of 25 CENTS PER PACKAGE. Sent by mail for 25c. in stamps. Four packages, \$1.00, by mail, prepaid.

This Beer is in many respects the BEST DRINK of the kind manufactured, as its medicinal properties render it exceedingly valuable in any derangement of the Stomach, Liver, and Kidneys, a free use of it keeping these important members in a healthy condition.

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40 Years' Experience of an Old Nurse. Mrs. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping in the bowels and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

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GREATEST DISCOVERY SINCE 1492. For coughs, colds, sore throat, bronchitis, laryngitis, and consumption in its early stages, nothing equals Dr. Pierce's "Golden Medical Discovery." It is a rare blood-purifier and strength-restoring tonic, and for liver complaint and constipation of the bowels it has no equal. Sold by druggists.

THE OLD QUESTION.—They were discussing the venerable theme of money and happiness. "Money does everything for a man," said one old gentleman pompously. "Yes," replied another one; "but money won't do us much good if we don't have it for money." SANDFORD'S GINGER will do more for happiness than money, since the pleasure of living is enhanced by the maintenance of perfect health.

WILSON'S COD LIVER OIL and Lime.—Persons who have been taking Cod-Liver Oil will be pleased to learn that Dr. Wilson has succeeded, from directions of several professional gentlemen, in combining the pure Oil and Lime into a more palatable form. It is pleasant to the taste, and its effects in the system are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken every other kind of medicine, without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured by A. J. W. Wilson, Chemist, Boston. Sold by all druggists.

Money Letters from June 10 to 17. S. S. Brigham, J. M. Bean, J. P. Hastings. Mrs. M. P. Pease, S. B. Sweetser, Sarah Thompson, F. W. Wheeler, J. Warren, W. G. Weber.

IMPORTANT. When you visit or leave New York City, save Baggage Expressage and Carriage Hire, and stop at Grand Union Hotel, opposite Grand Central Depot. 400 elegant rooms fitted up at an expense of One Million Dollars, reduced to \$1. and upwards per day. Elevator. Restaurant supplied with the best Horse Cars, Stages and Elevated Rail for less than other places. Families can live better for less money at the Grand Union, than at any other first class hotel in the city.

Marriages. In Newburgh, June 15, by Rev. Daniel Richards, John M. Bailey and Anna M. Lee. In Brooklyn, June 15, by Rev. S. F. Harris, Everett E. Holmes, and Miss Mary McGrath, both of Haddonfield, Mass.

In Rockland, Mass., June 5, by the same, Charles L. Curtis and Miss Florence Amelia Lantz, both of Rockland.

In Fremont, N. H., June 1, by Rev. J. Higgins, Sherburne Sanborn and Miss Belle A. Jewett, both of Fremont.

Deaths. In Boston Highland, June 14, Clarence M. Gardner, son of Albert M. and Georgiana Gardner, aged 4 years, 6 months and 21 days. Name papers please send.

In Cambridgeport, June 9, of paralysis, Mrs. Klotia F. Goodell, formerly of Willsboro, aged 73 years.

In Cambridgeport, May 28, May A. Hatch died peacefully, after an illness of eleven days. He was 71 years and 7 months old. His wife, daughter of John S. and Charlotte E. Baker.

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3 feet by 6 feet - - - - \$5.85

2 feet 6 inches by 5 feet 6 inches 3.87

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Axminsters - 2.00 "

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All Wool - - - .65 "

English Feltings, 2 1/4 yd.

wide - - - \$1.50 per yd.

No Larger or Better

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LOW PRICES:

Best quality, 40c.,

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per square yard.

ALSO

STRAW MATTINGS

The Family.

"REST AND BE THANKFUL."

Not at the gate of the journey,
Not till the work is done,
Not till the bill is mounted,
And high in the heavens is the sun.
Not till the feet are aching,
Not till the hands are tired—
Who rests at the road's beginning
Has earned not the rest desired.

When the mountain tain is below you,
Below you the tops of the hills,
Where the voices of men cannot reach you,
And you sing with the singing rills;
When the toughest task is accomplished,
And the valleys are far beneath,
When God has provided a shelter
And spread you a couch of health,—
Then is the time for resting.

There is the place of repose;
How grand are the skies above you,
How cool is the wind that blows!
And the thought of the task attempted,
Fully and nobly done,
Makes gladder the welcome repose,
For it comes after victories won.

Rest then, eye, and be thankful,
For it is not given to all
To gain the heights they aspire to;
Some faint, some struggle and fall.
If God has given you courage,
Strength and patience that do not fail,
Sing unto Him heart-praises,
Through Him do your hands prevail.

Not long must you rest. Go forward,
There are loftier heights to gain;
Part of the journey is over,
But other parts remain;
Learn from the past how surely
The needed strength shall be given,
And heed the exhorting voices
Until you have rest in heaven.

Marianne Farningham.

THE COMING PEOPLE.

BY W. HASKELL, PH. D.

Within a few years the Chinese question has assumed an entirely new aspect. China is now, in the words of Sir Alfred Lyall (*Fortnightly Review*, Feb., 1882), "not a barbarous and backward Oriental state, but one that makes treaties with Europe, sends out ambassadors, conducts its affairs upon perfectly equal terms with all civilized nations, according to a very distinct and serious policy of its own."

For twenty years or more the Chinese have been laboring with patience and judgment to form a navy. At present they have a fleet of seventy vessels, sixteen of which will compare favorably with those of any other power. Their ship-yard and arsenal at Kiangnan two years ago covered two hundred and twenty acres, and the prospect was that it would soon supply all the military wants of the Chinese government, without foreign supervision. A British author wrote in the *Nineteenth Century* (Aug., 1880): "Within a certain space of time, which may be either more than ten years or much less, Kiangnan will be an arsenal and ship-yard ying in its way with anything which we possess." China is not yet a first-class naval power, by any means; but the days when it can be covered by a war-vessel or two are at an end.

And this is no transient burst of naval enthusiasm. Its immediate occasion is furnished by the encroachments of Japan, which seems foredoomed to be the rival of China. Japan, by its insular position and its spirit of enterprise, bids fair to become "the England of the East;" and it is smart and saucy enough to keep its powerful neighbor on the alert, without having strength to inflict any dangerous wound. Moreover, the difference in character and habits between the two nations is just enough to make them sharp rivals, but not enough to engender a hate like that which has prevailed between whites and Indians. Thus in the ages to come the eastern shore of Asia must be the scene of an activity almost beyond our power to conceive.

Calculations based upon the supposed lack of enterprise of the Chinese are altogether misleading. They have not gone abroad because the immensity of their country has given them a world at home. They have had no navy because for centuries they have had no call for one till within the last forty years. They have had no army capable of meeting the armies of the West because till lately they have had no occasion to meet them. Even at late, China has felt foreign pressure only at the extreme points of the empire. At this moment there are, no doubt, scores of millions of Chinese who never heard of either England or America.

They have paid little attention to western learning because they have an educational system of their own with which they are well content because it prepares them for the actual duties of life. Whoever masters the Chinese language, spoken and written, and the classics according to the native method, becomes not only a thorough scholar, but, in an important sense, artist and musician. He gains readiness of brain and eye and hand, unbounded patience and inexhaustible fertility of resource. In short, he exercises every muscle of his mind. Says ex-Minister Angell: "I doubt if any people in the world have such verbal memories as the Chinese, and I must confess that, contrary to all our expectations, it seems to develop their reasoning

powers. The Chinese—and any one will believe me who crosses swords with them in argument—are excellent logicians when they choose to be. They are not wanting in brain-power in any respect." That they can establish themselves alone in a foreign land, learn a language and customs utterly unlike their own, and then excite so great fear, not that they will be incapable of self-support and thus be in some form a burden on society, but that they will drive native labor out of an open market—all this proves that they have been educated to some purpose.

Since 1876 China has shown a warlike energy in eastern Turkestan, which has completely restored its prestige among the Asiatic States. In twenty-one days the Chinese army "marched close upon four hundred miles, captured three cities and won a pitched battle." The *Spectator* (May 18, 1878) pronounced the campaign "beyond a doubt the most remarkable military enterprise which has been attained by any Asiatic nation within the present century." And again, after recounting the difficulties, the long, dreary marches, the hostile populations, the unfriendly attitude of Russia, "we find that the task which the Chinese general and the Chinese army have accomplished is one which deserves to rank with many of the most celebrated of the European campaigns."

The *London Mail* (a tri-weekly edition of the *Times*), Aug. 22, 1881, said: "The Chinese have now performed the last of those great military undertakings which in the course of fifteen years have raised their country from the lowest ebb of misfortune to the full height of success. . . . Their fortitude and the dogged determination with which they have carried on these long wars, many of them fought in furtherance of an idea as much as of any practical purpose, cannot but excite our admiration; and the result which we witness of an ancient empire snatched from the verge of dissolution and restored to all, and possibly more than all, its former greatness, will not fail to exercise an influence in the sphere of practical politics." Further on: "The Chinese have recovered some of them by skill in war and some of them by skill in diplomacy;" and, "The China of to-day revives the memory of what it was under the great conquerors of the most famous dynasties."

Let us not be misled by amusing tales of Chinese military drill in mock armor (in time of peace, of course), which have been handed down from author to author almost from time immemorial. Sir Rutherford Alcock writes (*Contemporary Review*, Dec., 1880): "By the Asiatic States China is regarded as the most formidable power in the world, and, if it were a question of our enemy or that of China, there is hardly a tribe or state east of the Caspian that would not rather provoke our hostility than that of a power which has permanently dominated with an unbroken tradition for a thousand years, and which, when once set in motion, advances like an all-consuming fire or tidal wave, swallowing up all in its path." A thousand years! while we have just celebrated our first centennial. Again: "There is no power, great or small, of native race that would stand up against the perennial flow and devastating march of the armies of China. China has no Sepoy rebellions!"

It is not merely their "terrible persistency and endless numbers" which is to be taken into the account. "They have always been distinguished, like the Romans in the West, as a people endowed with a great governing capacity and the power of assimilating all surrounding tribes, fully justifying their old proverb that 'China is a sea, which sails all rivers that flow into it'" (*Spectator*, July 30, 1881).

We have met with no statements contrary to those which have been cited; and we boldly predict for China a leading part in shaping the destinies of the far East.

Our Girls.

SITTING-ROOM CHRONICLES.

BY MRS. O. W. SCOTT.

LAST PAPER.

Rosamond Hale, Marcia and I made three of the dozen girls to go to that missionary meeting. But where were the other nine? I made a list of girls, all church members, and decided to hunt them up one lovely afternoon last week. I felt so sure of Cassie Reed that I went there first. Cassie's father has grown very rich within a few years, and they live in great style, but we have kept up quite a friendship, which began when we were little school-girls just big enough to quarrel and make up. When I inquired for Cassie, she came running down-stairs, her bangs and bangles and ribbons all in motion. "Come right up to my room," she said. "I've just got home my new

suit, and it's too lovely for anything." Well, it was lovely; and there were so many other things to look at that I began to wonder how I could introduce my business, when Lottie Smith came to the rescue. Lottie lives near, and is one of the kind that uses no ceremony, so she remarked at once that she had come to Cassie's "spring opening." At last we were shown a beautiful wrap, so delicate and costly that Lottie cried out:—

"O Cassie! whenever can you wear that unless you go to the opera?" "That's just where I shall wear it," said Cassie, throwing it over her shoulders. "I'm going to the city with papa next week, and he has promised to take me to all the first-class entertainments."

"Why, Cassie Reed! And you a church member!" cried Lottie. "And I a church member!" mimicked Cassie, with a sweeping courtesy. "Papa wants me to see a little of the world, but mamma has always opposed it until now. She says since our fair last winter, she sees that things are terribly mixed up; and if I must have fun, she prefers to have me go where fun is all the while."

Lottie was touched by the reference to the fair, and told Cassie that everything connected with it was perfectly proper, which couldn't be said about the theatre. But Cassie only tossed her head. "Oh, yes, eminently proper," said she. "I saw that infidel, Hamilton White, who played the cornet, in conversation with you, I remember."

"Well," said Lottie, in high wrath, "I guess I'm not accountable for the sentiments of every member of the band. We hired them because they could give us music."

"Neither am I accountable for the sentiments of an operatic company. They're hired to make music," retorted Cassie. "I thought it was time for me to interfere, so I laid my project before the girls."

Cassie turned from the mirror with wide-open eyes. "Go to a missionary meeting! What for?"

"Why, to become members, and pay a dollar apiece every year to help send ladies to India, and China, and Japan, and Africa."

"O Tessie Palmer! Do you remember what I used to do when you had a 'wild spell' when we were little girls? I used to pull your hair, and Cassie laughed as though she had again subdued me."

"Really, Tessie, I haven't a dollar to give, and I can't imagine why we girls need worry about such things any way. Our fathers have the money, and I guess they'll pay the bills."

"But I guess we promised to contribute of our earthly substance when we joined the church," said Lottie, "and if men are to do all the giving, why don't they have a different covenant for women? And you know you do have money to give, Cassie Reed."

"Papa gives me all I have, and he wants me to buy nice things with it. He can't bear to see me plainly dressed, and it's my duty to please him. The idea of you girls thinking that your ten-cent pieces can send anybody across the ocean!" and Cassie laughed again.

"You remember that poor widow and her two mites," said Lottie. "May I take your name, Lottie?" I asked.

"Yes, indeed! I hope I can go to a missionary meeting and give a dollar, if I am a girl."

"So I got one new member, and left the girls to discuss the matter. Pluma and Phemie Parker gave their names readily, with the understanding that they should never be "called on" to pray in the meetings. "Sister and I are so timid in public," Pluma said.

I nearly decided to pass Libbie Langton, for I couldn't believe she knew there were any heathen in the world; but she was at the window, and remembering my own recent benighted condition, I ran in and unfolded my plan.

"Why, yes; of course I'll go. Mamma will pay the fee, I know, and I think it will be too funny for anything. Won't mamma stare to see me coming in? It takes you and Marcia to get up a frolic. I think you two girls are too smart for anything."

This was her view of the case. Dear me! who could have been guilty of teaching girls to say "too sweet," or "too nice," or "too smart for anything?" Whoever it was, must have been too foolish—for anything!

I walked and talked all the afternoon, and was quite tired and a little discouraged when my most trying experience came. After securing Lydia Porter's name—and Lydia is a sensible girl, she would not give it until I had promised to help dress a family of poor children living near, so they could go to Sunday-school—I found myself near Mr. Speedwell's.

As I had not yet called there, it seemed hardly proper, and yet my vanity said it would be a fine thing to invite Myra Speedwell, and introduce her to the ladies; so I rang the bell. They kept me waiting fifteen or twenty minutes in the parlor, and then mother and daughter sailed in followed by Miss Tenie Speedwell, a precocious child of six. After a pleasant chat, I nerved myself to discharge my duty, wondering why it seemed so hard.

"O, my dear Miss Palmer," said Mrs. Speedwell, "she couldn't think of it. Myra isn't strong, and we have so many social duties that we decided long ago not to join organizations of any description. One must stop somewhere, you know," and she looked as though she was very sure she had known just where to stop. Miss Tenie, who was balancing her doll on the tip of her dainty boots, spoke to laugh knowingly, and then suddenly began to cry:—

"My ma just hates mish'mary meetings. She told me and Myra last Sunday, when your minister read that notice, that she hoped she wouldn't have to hear such things after she came from the city. But she did. She and Myra don't care a speck, not a single fly-speck, for the heathen. Neither do I."

"What a child you are, Tenie! You mustn't repeat what mamma says, that's very naughty. What will the lady think of you?"

I did not stop to reveal my impressions, but introduced the weather, and soon said good-by. It was very strange, but instead of feeling crushed, I went on with fresh courage. It seemed as if I must have touched the lowest round of the ladder, but at the same time I said to myself, "I know the work itself is right, and they are wrong."

It was nearly dark when my number was complete, and I hurried home, thankful enough to reach our blessed sitting-room with its free atmosphere.

"There, now," said Marcia, as I threw myself on the lounge, "you're all tired out and disgusted with everything and everybody. I think, Hortense, that you have taken hold of the knife by the blade instead of the handle."

I could only shake my head at that, for just then such a happy thought came into my mind. It was that I might venture to clasp the hand of that other girl who is to be a missionary, and tell her that the work seemed "real" to me.

"Well, we girls went to the meeting 'in a body,' and having waited a little at various points for each other, it was a little late when we reached Mrs. Price's, where the ladies were assembled. Little Hope came to the door and opened it softly, seeming quite dismayed when she saw us."

"It is mish'mary meeting to-night, and mother's in the parlor with the ladies," she whispered.

"Well, we have come to the meeting, child. Usher us in!" said Lottie, as we entered the hall.

"Oh! said little Hope, with such a funny expression on her wondering countenance, that Libbie, who thought the fun had commenced, giggled aloud. Mrs. Price, hearing the noise, came out, and with very visible curiosity as well as courtesy invited us into her pleasant parlor where sat seven or eight of our mothers and friends. I was almost sorry we had come, they seemed so disconcerted; but Miss Applebee, the president, soon resumed her Scriptural reading, and then they sang "From Greenland's icy mountains," with which we were all familiar. Again I was almost sorry we came, when Aunt Sally Higgins prayed that "these young hand-maidens, who had come in for reasons best known to themselves, might be led to think of the heathen as they sit in darkness, and be made willing to sacrifice some useless trinket to save a soul."

But then I thought, What had we ever done to merit any better opinions? There were other prayers that were full of love, and gratitude, and yearning for the whole world of unsaved ones, and more than one of us felt that the work was indeed "real." Mother had made an extra effort to get interesting reading, I felt sure, for it was all fresh; and then when Miss Applebee called for voluntary information, I read a part of the letter which had convicted me, and I am very, very sure that it had its effect on other hearts. We all gave our names to the secretary, and were made much of after the meeting.

As we went away Libbie Langton said, "It's real nice, but it's too awful for anything the way those poor women live, and I don't believe you meant it for a joke at all."

No, my fair friend, I did not mean it "for a joke."

After the meeting we had a quiet hour in the sitting-room, talking it all over with grandmother and Aunt Ruth. Marcia and Rosamond had both enjoyed the evening, and the account they gave of our "capturing" the society was very entertaining. Then added Marcia, "But I don't yet understand Hortense's sudden conversion to foreign work."

"I object to your use of that adjective 'foreign,' Marcia," said Aunt Ruth. "Who drew a dividing line through Christ's inheritance and called one side 'home' and the other 'foreign'? It is imaginary, like the equator. The work of the church is one work, and Hortense only happened to touch a lower—maybe I ought to say a higher—key than is usual with beginners."

"Oh, of course I believe in foreign work—I mean work on the other side of the imaginary line—but still my heart is with our own church; and now you will be shocked, but I really did covet the money and the interest for our debt," said Marcia.

"That means interest money," laughed Aunt Ruth, "which I don't believe in. Don't you see how it is, girls? This debt rises like Banquo's ghost, no matter what you try to do. It is not benevolence to pay our honest debts. I am thoroughly glad that the Ecumenical Council recognized the fact that it is high time to get rid of these incumbrances—these 'extinguishers,' I might say—which are the modern 'bushels' under which is hidden the light that should shine upon all that are in the house. And now I see that our church authorities have enforced the idea by recommending speedy action on the part of all the churches."

"I hadn't read it," said mother, "but I wonder it hasn't been done before. Dear me! Wouldn't we sing the doxology if we were free!"

"I felt like singing the doxology to-night," said grandmother, "when I saw our twelve young apostles start for that meeting. I tell you, we may have our calls to do special things, but if the Spirit of the Lord rests upon us, we have a warm feeling for everything that's good and useful. You don't find a 'north side' to a man or woman that's really in the work. Don't you remember what 'Zekiel says about the wheels? He says they went whithersoever the spirit was to go, for the spirit of the living creature was in the wheels."

"You are right, mother," answered Aunt Ruth softly. "If God could use us according to His will, no branch of His work would suffer, nor would one flourish at the expense of another, nor would there be any clashing among the work-

ers. For instance"—and Aunt Ruth resumed her "every-day" tone—"here's Marcia. She would make music unto the Lord, and help those around her to learn the 'new song,' and still find time to go to missionary meetings with Hortense. And Rosamond would put into her teaching the beginning of all wisdom, and help Marcia work for temperance after school; while Hortense may do all she possibly can for missions, provided she won't forget to crimp grandmother's cap-borders, or make Aunt Ruth's oatmeal gruel, or work in any legitimate way to help Marcia raise the church debt."

Of course we all had to laugh at that, and then it was time to separate. As I sat here alone thinking it all over, I happened to turn to the beginning of my book, and read again what Miss Willard says to girls: "Wherever there is a gift, there is a prophecy pointing to its use, and a silent command of God to use it;" and again: "God has given us each a call to some peculiar work." How differently these words look to me to-day than they did then, when I was fretting and fuming because I couldn't tell what my "gift" was. Somehow I hope no other girl will ever feel that way, because I don't believe that every girl has a "peculiar work" that stands out clear-cut and distinct. Only a very few of the girls I know are situated so they can do very much in any one line. But as I look at it now, we all have a call to be useful—to serve a sort of apprenticeship in doing little things. And I can't bear to think of any girl sitting down as I did to wait for a voice or a sign. There are so many, many things everywhere that ought to be done, and so many girls to do them if they only would. Not to do them in the old way, having the same routine and the same results, but with heart, and soul, and might, and mind loving and working. Aunt Ruth has made us look at woman's work with new eyes; and though every warm summer-like day tells me that she must leave us soon, I am very sure that I can never be the same Hortense that she found here last fall. Why, I am busy all the time now, not only with my hands, but my thoughts go here and there, and I find so many new interests, it is like looking at a daisy or a dandelion through a microscope. My Sunday-school class, the prayer-meeting, the missionary meeting, temperance work, and the Ladies' Aid all seem so broad and so grand because it is God's work—and it is my work too. Oh, I just wish—how I do wish that all the girls looked at it as I do since my eyes were opened!

FAULT-FINDERS.

BY POLLY.

The greatest annoyance, in this world, to me, is a fault-finding mortal, whoever he be; Fault-finding and fretting from morning till night, Till one wishes to fly, to be safe out of sight.

A thoughtless word spoken in a spirit of mirth, Then we wish from our heart we could sink into earth, Or escape to some nook, to be safe from the wrath Which we know will soon follow like hounds on our path.

"They never see people whom they can call good," Find fault with their neighbors, their clothes, and their food. The minister, too, lives too much at his ease. He ought to try harder his people to please.

They are all right themselves, all others are wrong; The prayers are too brief, and the sermon too long. The sun never shines, and it's always bad weather; And these fault-finders have a sad time altogether.

And thus it is ever, as day after day Finds them always complaining, life fretted away. Forgotten, it seems, is their Saviour and Friend, Till the shadow of death proclaimeth the end.

Then useless will be all their sorrow and tears, For the "space for repentance" has passed with the years; And too late do they see that their grumbling has been. What seemed but a trifle yet really was sin.

Oh, often I wonder what their future will be, When they from this prison of clay shall be free; If a place is prepared where fault-finders may stay, Where they can have everything all their own way.

God pity these grumblers, and grant them His grace, And in some snug quarters find for them a place, Where fretting and scolding forever shall cease, And they with all grumblers at last may find peace.

The Little Folks.

A BOY'S COMPOSITION ON HENS.

Hens are curious animals. They don't have no nose, no teeth, nor no ears. They swallow their vittles whole, and chew it up in their crops inside of 'em. The outside of hens is generally put in paper pillars and into feather dusters. The inside of a hen is generally filled up with marble and shirt buttons and such. A hen is very much smaller than a good many other animals, but they will dig up more tomato plants than anything that ain't a hen. Hens is very useful to lay eggs for plum pudding. Skinny Bates eat so much plum pudding once that it set him into the colic. Hens have got wings, and can fly when they are scared. I cut my Uncle William's hen's neck off with a hatchet, and it scared her to death. Hens sometimes makes very fine spring chickens.

Hidden with Christ! I ought to be! Before me in all toilsome day The form of Him once slain for me, I'll sing and triumph all the way. Lord, let the sunshine of Thy face Shine in my heart, abiding there; Then choose my trials, comforts, place—I am in glory every where!

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THE DIVINE REVELATION.

The king from his council chamber Came, weary and sore of heart, And called for lift, the painter, And spoke to him in part: "I am sickened of faces ignoble, Hypocrites, cowards, and knaves! I shall shrink to their shrunken measure, Chief slave in a realm of slaves!"

"Paint me a true man's picture, Graciously and wise and good, Dowered with the strength of heroes, And the beauty of womanhood. It shall hang in my inner chamber, That, thither when I retire, It may fill my soul with its grandeur, And warm it with sacred fire."

So the artist painted the picture, Gazed on it with rapt delight, Till it suddenly wore strange meaning, And baffled his questioning sight!

For the form was his supplest courtier's, Perfect in every limb, And the bearing was that of the benchman Who filled the flags for the king. The brow was a priest's who pondered His parchment early and late, The eyes were a wandering minstrel's Who sang at the palace gate.

The lips, half sad and half mirthful, With a flitting, tremulous grace, Were the very lips of a woman He had seen in the market place. But the smiles that their curves transfigured, As a rose with its shimmer of dew, Was the smile of the wife who loved him—Queen Ethelred, good and true.

Then, "Learn, O king," said the artist, "This truth that the picture tells—How in every form of the human Some trace of the higher divine is seen. How, scanning each living temple, For the place where the veil is thin, We may gather by beautiful glimpses The form of the God within!"

Heaven Barmore Bostonick.

For Young and Old.

Bits of Fun.

... The women who do fancy work don't fancy work.

... It is not the powder used by a young lady that makes her hair bang.

... "What is this man charged with?" asked the judge. "With whiskey, yer honor," replied the sententious policeman.

... "A fellow must sow his wild oats, you know," exclaimed the adolescent John. "Yes," replied Annie, "but don't begin sowing 'em so soon after cradling."

... *Gentleman Visitor*: "You don't know who I am, Tommy?" "Yes, I do; you're the man mamma says she means to catch for one of my sisters."

... "And which statue in this gallery do you prefer?" asked a Parisian of the man who had charge of it. "I prefer Venus de Milo, because it takes less time to dust it."

... The most absent-minded man was not the man who hunted for his pipe when it was between his teeth, nor the man who threw his hat out of the window and tried to hang his cigar on a peg; no! but the man who put his umbrella to bed and went and stood behind the door.

... *Bookseller*: "What sort of books do you want, sir?" *Customer*: "Oh, such books as a gentleman generally has." *Bookseller*: "About how many?" *Customer*: "Wal, my library is twelve by fifteen, and I want it full!" *Bookseller*: "Will you have them bound in Russia or Morocco?" *Customer*: "You needn't send them so far. Have them bound in New York."

... Mrs. Jones went to a picnic the other day, one of those quiet picnics with such a where you get up at 4 o'clock in the morning, pack off four children and ten lunch baskets, and gad around in the woods and fields, and made Mrs. Jones so tired that she had to do two days' washing before she felt rested.

... A Scotch packman, having paid some fruitless visits to one of his customers, called a few days ago for an instalment of his debt. But the customer told her son, a lad of five years, to say she was "in the toon." Accordingly, when the packman called and asked, "Where is your mother and when will she pay?" he replied, "In the toon." "What toon?" asked the packman. "The boy, having no further instructions from his mother, went to the next room and shouted, 'Mother, what toon are ye at? He wants to ken.'"

Gems of Thought.

... A man's life is an appendix to his heart.—South.

... Love, like a creeper, withers and dies if it has nothing to embrace.—From the *Bengali*.

... Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

... Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

... The man who is not living aright is sour within, and the sour works out. He who lives aright is your sympathetic and generous man.

By the thorn road, and none other, Is the mount of vision won; Tread it without shrinking, brother! Jesus trod it, press thou on.

... To be always intending to live a new life, never to do it, is to see about it—that is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.

... Behind the sunny loaf is the mill-mael, behind the milk and honey, on the wheat-field falls the sunlight, above the sun is God.—J. L. Russell.

... The word "character" comes from a term which means to engrave upon or cut in. Character is that inner, substantial and essential quality which is engraved on the soul, and makes a man what he actually is.

Hush! Oh, hush! for the Father portioneth as He will To all His beloved children, and shall they be not His? Is not His will the wisest, is not His choice the best? And in perfect acquiescence is this not perfect rest?—Frances Ridley Haegeral.

... One never knows a man till he has refused him something, and studied the effects of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against the Christ.—O. P. Gifford.

... The legend tells of a great king who owned a golden vase, the gift of some kindly deity, which gave forth whatsoever its possessor willed, inexhaustible in amount. The dream is true. A loving God has given us a precious choice, from which we are free to choose, all that the longing lips of a world can crave,—wine to gladden, milk to nourish, water to slake the thirst. From one source every appetite, every need, every taste, may receive what it will; for He has said, "If any man thirst, let him come unto Me, and drink."

... No power His strong defenses break. Hidden with Christ! I ought to be! Before me in all toilsome day The form of Him once slain for me, I'll sing and triumph all the way. Lord, let the sunshine of Thy face Shine in my heart, abiding there; Then choose my trials, comforts, place—I am in glory every where!

... The daughter of old John Brown states in a card that her mother "is living in comfort from a fund raised for her benefit in California more than a year ago." The story that she was in poverty and distress was doubtless the work of some adventurer.

Religious Items.

Rev. William Hanna, LL. D., of Edinburgh, the biographer of Dr. Chalmers and author of a "Life of Christ," is dead.

The semi-centennial celebration of Indiana Methodism has been postponed until Oct. 17.

The Baptists in the South number altogether 1,715,794, of whom 984,100 are white and 741,694 colored.

Bishop Harris was present at the English Wesleyan Metropolitan Chapel Building Society anniversary, in London, and delivered an address.

